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AN INTRODUCTION  
TO THE  
MAITHILI LANGUAGE  
OF  
NORTH BIHAR  
CONTAINING  
A GRAMMAR, CHRESTOMATHY & VOCABULARY.  
BY  
GEORGE A. GRIERSON, B. C. S.

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PART I.

GRAMMAR.

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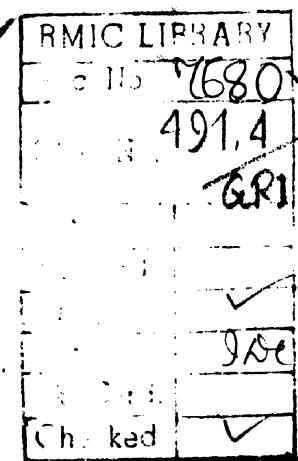
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Owing to the delay in printing which has been found unavoidable, it has been thought advisable to issue the Grammar separately. The Chrestomathy and the Vocabulary are in the press and will be issued shortly.

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## INTRODUCTION.

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IN submitting the following somewhat full Grammar of the Maithili dialect to the Society, I wish to explain the sources of my information.

They may be divided into two classes.

1st.—Forms obtained by translating into Maithili.

2nd.—Forms obtained by translating from Maithili.

The first I obtained as follows. I printed paradigms of all the forms in Hindi and Samskr̥it Grammar and circulated them as widely as possible amongst the Pandits, Village School Masters and educated Native Gentlemen of Northern Mithilā, with directions to give the exact translation of each of these forms in their own native language.

I was enabled in this way, to collect some fifty most useful books of forms, supplied by representatives of all classes of society, from the village *guru*, who knew little more than the herd-boys he taught, to the most learned Pandits of Mithilā. I am glad to say that the utmost interest was taken in my design, for the people are proud of their language and were pleased at the idea of its being made a polite one, by obtaining the honour of print. I shall have more to say on this point bye and bye. These books of paradigms formed the basis of this Grammar. They were compared with each other; and where one was found wanting, another supplied the deficiency. At the same time, it must not be imagined that they showed many mutual discrepancies: on the contrary, considering the many varied sources from which they were derived, their unanimity was wonderful and justifies me in hoping that what I here publish will be found fairly accurate.

With regard to the forms obtained by translating from Maithili, they were obtained in various ways. In cutcherry I collected myself a large number of words from the mouths of the witnesses ~~who came in~~ from a distance. These I found very useful in checking the books of forms above referred to. I also collected a number of country songs, which afforded invaluable materials when properly sifted.

From these two sources, aided by the practical knowledge possessed by myself and one or two native friends, the following grammar has been compiled. I wish I could believe that it is thoroughly accurate; all I can say is that we have done our best to make it as accurate as possible.

Our greatest difficulty has been experienced from the luxuriance of the language. The verb, especially, much tried our patience. Maithili is a *boli* in the literal sense of the word. Beyond a History of Krishna and

the songs of Vidyápati Thákur, I know of no literary work which it possesses. It is emphatically a spoken language. There is no standard to which it can be referred, and hence no form can be put aside as vulgar or impure. It is hoped, not only by myself, that the publication of a treatise like the present will tend to fix a standard and to foster a literature which might easily arise in so racy and fluent a language.

For Maithilí *is* a language and not a dialect. It is the custom to look upon it as an uncouth dialect of untaught villagers, but it is in reality the native language of more than seven and a quarter\* millions of people, of whom, as will be borne out by every official having experience of North Bihár, at least five millions can neither speak nor understand either Hindí, or U'rdú without the greatest difficulty. It differs from both Hindí and Bangálí, both in Vocabulary and in Grammar, and is as much a distinct language from either of them as Maráthí or Uriyá. It is a country with its own traditions, its own poets, and its own pride in everything belonging to itself.

For this reason, I hope that this grammar may be found useful to the officials who are brought into every day contact with the country, and that the too often, I fear, contemptuous ignorance exhibited of the *gāōwāri*, may be superseded by a desire to learn a language, which cannot fail to be useful to them, and the acquirement of which is now made easier.

Maithili is spoken by all the Hindús and Muhammadans, who inhabit the great plain which is bounded on the North and South by the Himalayas and the Ganges, and on the East and West by the Kosi and Gandak respectively. It is thus the native language, not only of the 7½ millions of North Bihár, but also of the unnumbered millions of the Nepál Taráí, bordering on the districts of Champáran, Tirhut and Bhágalpúr. It has various dialects, differing slightly from each other, the two extremes being that of Champáran on the west, which approaches the language of Chaprá, and that of Bhágalpúr on the east which contains a few forms tending towards Bangálí. The dialect which I have adopted as a standard is that of the Madhubaní Sub-division, which is centrally situated, and which is admitted by all Bráhmans to be the head-quarters of Mithilá. I have a practical and personal knowledge of the dialects of North Bhágalpúr,

\* POPULATION OF—

Champáran	...	...	...	...	...	...	14,40,815
Tirhut	...	...	...	...	...	...	43,84,706
Begu Sarai Sub-Division of Munger	...	...	...	...	...	...	5,87,725
Supaul	„	„	Bhágalpúr	...	...	...	5,65,747
Madhaipúrā	„	„	„	...	...	...	3,91,086
<b>TOTAL</b>							<b>73,20,079</b>

Darbhanga (including Madhubani) and Muzaffarpur districts. The dialect of Champaran I only know through writings, and through information acquired from natives of that district whom I have met.

As to the character of the language, it is comparatively free from admixture with foreign words. It abounds in words of Hindoo origin, is composed mainly of words derived through Prakrit from Sanskrit, and at the same time borrows freely from Sanskrit itself. Even the Musalmans, while of course using more Arabic and Persian words than the Hindus, abstain from using them to anything like the extent to which their Urdu speaking brethren of the north-west affect them, not excepting their sacred hymns connected with their religion. I give a few examples of these in the Appendix, and it will be noticed how extremely free they are, for their subject, from foreign words.

In conclusion, I have only to put on record my indebtedness to Mr. Etherington's excellent Hindi grammar. I have had it constantly by my side, and I have made its arrangement the skeleton which I clothed with Maithili forms. In some paragraphs I have actually used Mr. Etherington's language; and I offer no excuse for doing so, as it would be impossible for me to express the subject-matter in clearer language, or in fewer words.

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# MAITHILÍ GRAMMAR.

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## PART I.

### CHAPTER I.

#### THE ALPHABET.

§ 1. The Alphabets in use in Mithilá are three.—The Deva-nágari, the Maithilí, and the Káyathí. The first is familiar to every reader of this, and need not be described here. It is not much used in common life, and seldom even in manuscripts.

§ 2. The Maithilí is the character used by the Maithil Bráhmaṇs, both in the affairs of common life, and in their sacred books. Few of the Bráhmaṇs, who are not professed pandits, can read the Deva-nágari character. The Maithilí character is also affected by Maithil Káyasthas, who pretend to be better educated than their fellows. The Maithilí character is nearly the same as Bangálí, differing only in one or two letters.

§ 3. The Káyathí character is that in general use throughout Mithilá by all educated persons who are not Bráhmaṇs. It is a corruption of the Deva-nágari, and can be written much faster than the latter, or even than *shikasta* U'rdú. There is a clerk in my office in Madhubaní, who can write excellent Káyathí much quicker than even the most practised of the old "Persian" muharrirs. Besides the speed with which it can be written, it has the advantage of thorough legibility. It is being gradually introduced by Government into official documents and with considerable success, in spite of the opposition of the old Persian School of Government officials.

§ 4. A lithographed comparative table, giving specimens of these three alphabets, will be found at the end of this grammar.

#### *Pronunciation.*

##### (a.) *Vowels.*

§ 5. The vowels should be pronounced as in Saṃskrit, with the following exceptions.

§ 6. The pronunciation of the vowel *w a* is peculiar. It is not so broad as that of the corresponding vowel in Bengálí, but on the other hand it is broader than that of the neutral vowel in High Hindí. I know of no

sound exactly equivalent to it in any language with which I am acquainted. The best way of describing it is by saying that it is half way between the *o* in *not*, and the *u* in *nut*, when preceded by a hard guttural check, and followed by a soft labial check. It thus may be said to be the *u* in *cub*, rounded, or the *o* in *cob*, neutralized.

§ 7. *In words of more than one syllable*,—the short vowels ए *a*, ए *i*, and ए *u*, when final and preceded by consonants are not pronounced in prose and conversation. This is absolute in the case of ए *a*. E.g., फळ, is pronounced *phal*, and not *phala*. With respect to ए *i* and ए *u*, the sound of the vowel, when written, does not entirely disappear. It however is pronounced very slightly indeed, being little more than an aspirate with the colour (*timbre, tonfarbe*) of the vowel.\* When ए *i* and ए *u* are thus pronounced, I shall throughout this grammar represent them (in transliteration) by a simple apostrophe, and not by *i* or *u*, in order to prevent a tendency to mispronunciation. E.g. हूँन्ह, will be written *húnh'*. It must be remembered however that this apostrophe must, in pronunciation, be coloured by the omitted vowel. Thus the pronunciation of the apostrophe in *húnh'*, for हूँन्ह, is very different from that of the apostrophe in *ah'* for ए *a*. In the first it is coloured by the tone of the palatal vowel *i*, while in the second it is coloured by the tone of the labial vowel *u*. This final apostrophe can be nasalized by *anunásika*. E.g. नहँ नाल्हन्.

As in High Hindí, ए *a*, when unaccented and falling between two consonants, is frequently omitted in pronunciation in prose and conversation. This is especially noticeable in the conjugations of verbs. Throughout this grammar, I shall represent this unpronounced, unaccented ए *a*, in transliteration, by an apostrophe, ', which in this case will have a slight colour of the tone of the guttural vowel ए *a*. E.g. देखल्है, *dekh'lhai*.

§ 8. It will thus be seen that I shall employ this apostrophe(') to represent three distinct colours of tone, a guttural colour, when medial and representing a *medial* ए *a*, and a palatal or labial colour, when final and representing a *final* or nasalized final ए *i* or ए *u*, respectively. And logically, I ought to represent the inert final ए *a* also by a guttural apostrophe, but this is neither customary nor necessary and would only tend to confusion. It is simpler to remember that medial apostrophe stands for guttural ए *a*, and that a final apostrophe or a final apostrophe nasalized, stands for a palatal ए *i* or a labial ए *u*, either simple or nasalized, respectively.

§ 9. ए *ai* is pronounced like the English word "I," and never like *oi*. It thus differs from ए *ay* which has a broader sound. E.g. हैब *haib* is pronounced very differently from हयब *hay'b*.

§ 10. (\*) *Anunásika* is pronounced like the nasal sound in the French word "bon". It will, throughout this grammar, except when final after a

\* A similar peculiarity is observed in Sindhi and Telugu.

short vowel which is not pronounced, be represented in transliteration by a circumflex over the qualified vowel. Thus ाँ will be represented by  $\tilde{a}$ , ाँ by  $\tilde{a}'$ , ि by  $\tilde{i}$ , ि by  $\tilde{i}'$ , and so on. E.g. ाँहि  $\tilde{b}\tilde{a}'h'$ . When final, after a short vowel which is not pronounced, as explained in § 7, it will be represented by  $\tilde{a}$ . Thus, ाँहि  $nah'\tilde{a}$ .

*Anusvára*(<sup>1</sup>) will only be used throughout this grammar as a *compendium scripturæ* for ाँ, ाँ, ाँ, ाँ, or म् before another consonant of the same class. Thus बुदा instead बुन्दा *bundá*. It will hence be represented in transliteration by *n*, *ñ*, *ɳ*, *n*, or *m*, according to circumstances. This distinction between *anunáśika* and *anusvára* is adopted in order to prevent any misapprehension as to pronunciation.

(b). *Consonants.*

§ 11. क *k*, ख *kh*, ग *g*, घ *gh*, ङ *n*, च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*, ट *t*, ठ *th*, ड *d*, ड॑ *t*, ठ॑ *th*, त *t*, थ *th*, द *d*, ध *dh*, न *n*, प *p*, फ *ph*, ब *b*, भ *bh*, म *m*, य *y*, र *r*, ल *l*, व *v*, ए *s'*, स *s*, and ए *h'* are usually pronounced as in Samskr̥it. As usual in modern A'ryan languages, ज and घ, and झ and ष are frequently confounded both in pronunciation and in writing. I shall endeavour throughout this grammar to represent all *j* sounds by either ज or घ, *y* sounds by घ, *b* sounds by either ब or घ, and *v* and *w* sounds by घ respectively. It is not usual, however, to make these distinctions in writing.

§ 12. The pronunciation of ए *n* is peculiar. The lingual nature of its sound is much more marked than in the Samskr̥it of Western India. It has more the sound of a muffled lingual *r* followed by a lingual *n*; e.g. राबण is pronounced almost like *Rābarn*, the *r* in *rn* having a peculiar muffled sound, impossible to describe in writing. ए *n* is occasionally substituted for ए *ñ* and is then pronounced as *n*.

§ 13. ए *sh*, when standing alone and not compounded with another consonant, is always pronounced as ए *kh*. Thus ए *shashth* "sixth" is pronounced *khashth*. This pronunciation is universal: the vulgar even write such a ए *sh*, phonetically ए *kh*. In the compound consonant ए *reh*, ए *sh* is also always pronounced as ए *kh*; e.g. आकर्षण *ākarṣaṇ* is pronounced *ākarkhaṇ*. A similar pronunciation is optional in the compound ल्ष *lsh*; e.g. the word ल्षवल्षु (Sams. loc. plur. of सुवल्ष) is pronounced either *suvalshu* or *suvalku*. By some this ए *kh* sound of ए *sh* is pronounced as a guttural breathing, and not as a guttural check,—something, but not quite, like the Persian च *kh*, or the *ch* in *loch*. This pronunciation is, however, condemned by the best pandits. The compound letter ए *ksh* is pronounced like ए *chchh*, which is occasionally written for it by the vulgar; e.g. लक्ष्मी is so written, and is pronounced as *Lakshmi* by purists, but is commonly written and pronounced लच्छमी *Lachchh'mi*. The compound ए *shp* is peculiar. It is pronounced something like *ksp*; e.g. गुए *pushp* "a flower" is pronounced *puhsp*.

§ 14. The letter **wh**, when compound with **y**, becomes **hy**, which is pronounced in a peculiar way. If *zh* be taken to represent the Persian **z̄ zh**, the pronunciation of this compound can best be represented by *zhjy*; e.g. ग्राज्य, *fit to be accepted*, is pronounced *grázhyā*, the final **wa** being retained in pronunciation, though usually inert, for the sake of euphony.

## PART II.

### NOUNS, ADJECTIVES AND PRONOUNS.

#### CHAPTER II.

##### GENDER, NUMBER AND CASE.

§ 15. The noun has two Genders,—Masculine and Feminine. Words derived direct from the Sāṃskrit, which were originally neuter, become masculine in Maithili.

There are two numbers, the Singular, and the Plural.

§ 16. There are (counting the vocative) eight cases,—viz., Nominative Accusative, Instrumental, Dative, Ablative, Genitive, Locative and Vocative.

§ 17. The NOMINATIVE has one invariable form, which is the same before all kinds and before all tenses of verbs. The vulgar, however, capriciously add the termination ा *uá* or ा *á* to all nominatives, especially to those of proper names. E.g. घर *ghar* or घरां *gharuá*, a house; राघु *Raghú* or राघुा *Raghúá*, a proper name: नेनी *není* or नेनीा *neníá*, a girl.

§ 18. The ACCUSATIVE is formed by adding the postposition के *ke* to the nominative. This postposition is however commonly dropped in writing and conversation, when no ambiguity is likely to arise. It is forbidden, however, to drop this postposition in this way, in the case of the pronouns of the first and second persons, for which special forms are provided. Throughout the ensuing paradigms, the termination is always given, but it must be understood, that, except in the cases above mentioned, it can optionally be discarded. In different parts of Mithilā the postposition is written के *ke*, कै *ke*, कौ *kai*, and का *kā*. The oldest form, which is met with most frequently in poetry, is कौ *kai*, but the one most commonly used nowadays is कै *ke*.

§ 19. The INSTRUMENTAL denotes the instrument, means, cause, or agent by which a thing is done. It in no way corresponds to the so-called agent in Hindi, which is used before the past tenses of transitive words. It

is usually formed by adding ई *sō*, of which सौ *sō* is an occasional variety. सौ *sō* is the poetical and older form. There is another form of the instrumental made by the addition of the syllable एँ *ē*. This is formed in two ways.

A. by the substitution of एँ *ē* for the final vowel in,—

(1) all nouns ending in एँ *a*, which is not pronounced; e.g. फल *phal*, *fruit*, has for one of the forms of its instrumental फलै *phalē*.

(2) All nouns ending in एँ *ā*, whether directly borrowed from *Samskrīt*, or from *Prākritic* sources. E.g. कथा *kathā*, *a saying*, makes one of its instrumental forms कथै *kathē*, and नेना *nēnā*, *a boy*, similarly makes नेनै *nēnē*.

B. In all other nouns by the simple addition of एँ *ē*, before which a final long vowel is shortened. Thus पानि *pāni*, *water*, becomes in one form of the instrumental singular पानिएँ *paniē*, and बेटी *beti*, *a daughter*, similarly becomes बेटिएँ *betiē*.

§ 20. The DATIVE “is the case of the recipient or that form of the noun which indicates that in which the object of an action rests.” It is similar in form to the ACCUSATIVE, but the postposition के *ke*, औ *hē*, कैँ *kāi* or को *kō* is not liable to be dropped.

§ 21. The ABLATIVE indicates separation or removal from. It is formed by adding the postposition से *sā*, of which सौ *sō* is an occasional variety. सौ *sō* is the poetical and older form.

§ 22. The GENITIVE “denotes connection generally, whether arising from origin or possession.” Its sign is क *k*. An older form, but still in occasional use, is केर *ker*. In the pronouns, too, the distinguishing termination of the genitive is the letter एँ *r*. None of these three postpositions, क *k*, केर *ker* or एँ *r*, shows any symptom of being influenced by gender, as is the case with the corresponding *Hindī* postpositions का *kā*, के *ke* and की *ki*. Although really ending in an inherent short एँ *a*, this final vowel is not pronounced in prose or in conversation, so that क *k*, केर *ker* and एँ *r* are usually pronounced as if they were क *k*, केर *ker* and ए *r*. In order to prevent mispronunciation, throughout the following paradigms, the postpositions क and एँ are written as part of the qualifying word. Thus नेनाक *nēnāk*, हमर *hamar*, and not नेना क *nēnā k*, हम ए *ham r*, which would be the more logical way of writing them. But it must never be forgotten that क and एँ are postpositions and have not yet been so amalgamated with the principal word, that the whole forms one inflected base.

§ 23. The LOCATIVE indicates the place in, or the time at which a thing is done. It is formed usually by the postposition में *mē*, of which मे *mā* and मौ *mō* are optional forms. Of these three forms, मौ *mō* is the oldest and is usually found in poetry. An old form of the LOCATIVE ended, like the *Samskrīt*, in ए *e*. It now, however, appears in only a few adverbial sentences, such as घरे घरे *ghare ghare*, in every house.

§ 24. The VOCATIVE usually takes the same form as the Nominative. In speaking to a person of lower rank or age, the termination एं *vá* or आं *á* is used as follows. नेना *nendá*, a boy, becomes रौ नेन्दा *rau nendá*. नेनी *neniá*, a girl, becomes रै नेन्ही *rai neníá*. रघु *Raghú*, a proper name, becomes रौ रघुआ *rau Raghúá*.

The following interjections are used with the vocative.

- (a.) With masculine inferiors,—or familiarly, रौ *rau*, रे *re*.
- (b.) With masculine equals or superiors, औ *au*, औ *hau*, औ *he*.
- (c.) With feminine inferiors,—or familiarly, रै *gai*.
- (d.) With feminine equals or superiors, रै *hai*.

### CHAPTER III.

#### ON NUMBER.

§ 25. The plural number of nouns in Maithili is simply formed by the addition of a noun signifying multitude. Those most commonly used are सभ *sabh* and सबहि *sabah*’ meaning *all*, and लोकनि *lokani*\* meaning *people*. The last is only used with animate objects. सभ *sabh* and सबहि *sabah*’ can be used indifferently either before or after the qualified noun. Thus नेना सभक *nendá sabhak*, नेना सबहिक *nendá sab'hik*, सभ नेनाक *sabh nendák*, सबहि नेनाक *sabah' nendák* and नेना लोकनिक *nendá lokanik* are all possible forms of the genitive plural of नेना *nendá*, a boy. लोकनि *lokani* be it observed, can only be used after the qualified noun. In all cases, whatever be the order of the words, the postposition deciding the case comes last.

§ 26. The same rules partially apply to pronouns: but, in addition to the word signifying plurality, many of them have entirely new bases for their plural forms.

§ 27. Throughout the following Paradigms, I shall generally only use the word सभ to designate the plural; but it must always be understood that unless specially forbidden, सबहि *sabah*’ and लोकनि *lokani* can also be used.

### CHAPTER IV.

#### DECLENSION OF NOUNS.

§ 28. There is in Maithili really only one declension, but as the forms of some classes of nouns vary slightly from each other before some of the postpositions, it will be convenient to consider nouns in three classes.

§ 29. I. The first class will consist of all nouns ending in एं *á*.

II. The second class will consist of all nouns ending in inherent औ *a*, when it is not pronounced.

III. The third class will consist of all other nouns.

The difference between these three classes will be noticed on comparison of the Instrumental and Vocative singular.

\* The final *i* in this word is pronounced.

## CLASS I.

ALL NOUNS ENDING IN आ *a*.§ 30. (1) Example of a Masculine noun ending in आ *a*.नेना *nendá*, a boy.SINGULAR एकवचन *Ek'vachan.*Nom. नेना *nendá*, a boy.Acc. { नेना *nendá*,  
नेना के<sup>१</sup> *nendá kē*, } a boy.Inst. { नेने<sup>२</sup> *nendē*,  
नेना से<sup>३</sup> *nendá sā*, } by a boy.Dat. नेना के<sup>१</sup> *nendá kē*, to a boy.Abl. नेना से<sup>३</sup> *nendá sā*, from a boy.Gen. { नेनाक *nendák*,  
नेनाकेर *nendáker*, } of a boy.Loc. नेना में<sup>४</sup> *nendá mē*, in a boy.Voc. दौ नेनवा *rau nen'vá*, O boy, (or respectfully) बौ नेना *au nendá*.PLURAL बहुवचन *Bahuvachan.*Nom. नेना सभ<sup>१</sup> *nendá sabh*, boys.Acc. { नेना सभ<sup>१</sup> *nendá sabh*,  
नेना सभके<sup>२</sup> *nendá sabh kē*, } boysInst. { नेना सभमें<sup>३</sup> *nendá sabhē*,  
नेना सभ से<sup>५</sup> *nendá sabh sā*, } by boys.Dat. नेना सभ के<sup>४</sup> *nendá sabh kē*, to boys.Abl. नेना सभ से<sup>५</sup> *nendá sabh sā*, from boys.Gen. { नेना सभक<sup>६</sup> *nendá sabhak*,  
नेना सभकेर *nendá sabh'ker*, } of boys.Loc. नेना सभ में<sup>७</sup> *nendá sabh mē*, in boys.Voc. { दौ नेनवा सभ<sup>८</sup> *rau nen'vá sabh*,  
बौ नेना सभ *au nendá sabh*, } O boys.

[1.] Other forms are सभ नेना *sabh nená*, नेना सबहि *nená sabah'*, सबहि नेना *sabah' nená* and नेना लोकनि *nená lokani*.

[2.] Other forms are नेना सबहिके *nená sabah' kē*, and नेना लोकनि के *nená lokani kē*.

[3.] Other forms are नेना सबहिएँ *nená sab'hiē*, नेना सबहि सँ *nená sabah' sā*, नेना लोकनिएँ *nená lak'niē* and नेना लोकनि से *nená lokani sā*.

[4.] Other forms are नेना सबहि के *nená sabah' kē* and नेना लोकनि के *nená lokani kē*.

[5.] Other forms are नेना सबहि से *nená sabah' sā* and नेना लोकनि सँ *nená lokani sā*.

[6.] Other forms are नेना सबहिक *nená sab'hič*, नेना लोकनिक *nená lokanik*.

[7.] Other forms are नेना सबहि मे *nená sabah' mē* and नेना लोकनि मे *nená lokani mē*.

[8.] रै नेना सबहि *rau nená sabah'*, औ नेना लोकनि *au nená lokani*.

§31. (2) Example of a feminine noun, ending in आ á.

कथा *kathá*, a story.

SINGULAR एकवचन *Ek'vachan*.

Nom. कथा *kathá*, a story.

Acc. { कथा *kathá*,  
कथा के *kathá kē*, } a story.

Inst. { कथे *kathē*,  
कथा सँ *kathá sā*, } by a story.

Dat. कथा के *kathá kē*, to a story.

Abl. कथा सँ *kathá sā*, from a story.

Gen. { कथाक *kathák*,  
कथाकेर *katháker*, } of a story.

Loc. कथा मे *kathá mē*, on a story.

Voc. हे कथा *he kathá*, O story.

PLURAL बहुवचन *Bahuvachan.*Nom. कथा सभ *kathá sabh*, stories.Acc. { कथा सभ *kathá sabh*,  
कथा सभ के० *kathá sabh kē*, } stories.Inst. { कथा सभे० *kathá sabhē*,  
कथा सभ से० *kathá sabh sā*, } by stories.Dat. कथा सभ के० *kathá sabh kē*, to stories.Abl. कथा सभ से० *kathá sabh sā*, from stories.Gen. { कथा सभक *kathá sabhak*,  
कथा सभके० *kathá sabh'ker*, } of stories.Loc. कथा सभ मे० *kathá sabh mē*, in stories.Voc. हे कथा सभ *he kathá sabh*, O stories.

## CLASS II.

ALL NOUNS ENDING IN INHERENT ए a, WHEN THIS LETTER  
IS NOT PRONOUNCED.

§ 32. (1) Example of a masculine noun, ending in ए a.

फल *phal*, a fruit.SINGULAR एकवचन *Ek'vachan.*Nom. फल *phal*, a fruit.Acc. { फल *phal*,  
फल के० *phal kē*, } a fruit.Inst. { फले० *phalē*,  
फल से० *phal sā*, } by a fruit.Dat. फल के० *phal kē*, to a fruit.Abl. फल से० *phal sā*, from a fruit.Gen. { फलक *phalak*,  
फलके० *phal'ker*, } of a fruit.Loc. फल मे० *phal mē*, in a fruit.Voc. हे फल *he phal*, O fruit.

PLURAL बहुवचन *Bahuvachan.*

Nom.	फल सभ <i>phal sabh</i> , fruit.
Acc.	{ फल सभ <i>phal sabh</i> , फल सभ के <i>phal sabh kē</i> , } fruit
Inst.	{ फल सभे <i>phal sabhē</i> , फल सभ सँ <i>phal sabh sā</i> , } by fruit.
Dat.	फल सभ के <i>phal sabh kē</i> , to fruit.
Abl.	फल सभ सँ <i>phal sabh sā</i> , from fruit.
Gen.	{ फल सभक <i>phal sabhak</i> , फल सभकेर <i>phal sabh'ker</i> , } of fruit.
Loc.	फल सभ मे० <i>phal sabh mē</i> , in fruit.
Voc.	हे फल सभ <i>he phal sabh</i> , O fruit.

## CLASS III.

ALL NOUNS NOT ENDING IN आ ā, OR SILENT अ a,

§ 33. (1) Example of a masculine noun, ending in ए i

पानि *páni*,\* water.SINGULAR एकवचन *Ek'vachan.*

Nom.	पानि <i>páni</i> , water.
Acc.	{ पानि <i>páni</i> , water, पानि के० <i>páni kē</i> , } water.
Inst.	{ पानिए० <i>pániē</i> , पानि सँ <i>páni sā</i> , } by water.
Dat.	पानि के० <i>páni kē</i> , to water.
Abl.	पानि सँ <i>páni sā</i> , from water.
Gen.	{ पानिक <i>pániķ</i> , पानिकेर <i>pániķer</i> , } of water.
Loc.	पानि मे० <i>páni mē</i> , in water.
Voc.	हे पानि <i>he páni</i> , O water.

\* The i in the termination of this word is pronounced.

PLURAL बहुवचन *Bahuvachan.*Nom. पानि सभ *páni sabh*, waters.Acc. { पानि सभ *páni sabh*,  
पानि सभ के<sup>०</sup> *páni sabh kē*, } waters.Inst. { पानि सभे<sup>०</sup> *páni sabhē*,  
पानि सभ से<sup>०</sup> *páni sabh sā*, } by waters.Dat. पानि सभ के<sup>०</sup> *páni sabh kē*, to waters.Abl. पानि सभ से<sup>०</sup> *páni sabh sā*, from waters.Gen. { पानि सभक *páni sabhak*,  
पानि सभकेर *páni sabh'ker*, } of waters.Loc. पानि सभ मे<sup>०</sup> *páni sabh mē*, in waters.Voc. हे पानि सभ *he páni sabh*, O waters.

§ 34. (2) Example of a feminine noun ending in इ.

नेनी *neni*, a girl,SINGULAR एकवचन *Ek'vachan.*Nom. नेनी *neni*, a girl.Acc. { नेनी *neni*,  
नेनी के<sup>०</sup> *neni kē*, } a girl.Inst. { नेनीए<sup>०</sup> *neniē*,  
नेनी से<sup>०</sup> *neni sā*, } by a girl.Dat. नेनी के<sup>०</sup> *neni kē*, to a girl.Abl. नेनी से<sup>०</sup> *neni sā*, from a girl.Gen. { नेनीक *nenik*,  
नेनीकेर *neniker*, } of a girl.Loc. नेनी मे<sup>०</sup> *neni mē*, in a girl.Voc. गै नेनी<sup>ा</sup> *gai nenia*, O girl.

PLURAL बहुवचन *Bahuwachan.*

Nom. नेनी सभ *neni sabh*, girls.

Acc. { नेनी सभ *neni sabh*,  
नेनी सभ के० *neni sabh kē*, } girls.

Inst. { नेनी सभे० *neni sabhē*,  
नेनी सभ सँ *neni sabh sā*, } by girls.

Dat. नेनी सभ के० *neni sabh kē*, to girls.

Abl. नेनी सभ सँ *neni sabh sā*, from girls.

Gen. { नेनी सभका० *neni sabhak*,  
नेनी सभके०र *neni sabh'ker*, } of girls.

Loc. नेनी सभ मे० *neni sabh mē*, in girls.

Voc. गै नेनिआ सभ *gai nenia sabh*, O girls.

§ 35. (3) Example of a masculine proper noun ending in ऊ॒.

रघू॒\* *Raghú* a proper noun.

Nom. रघू॒ *Raghú*, Raghú.

Acc. रघू॒ के० *Raghú kē*, Raghú.

Inst. { रघू॒ रघू॒ *Raghū, Raghū*,  
रघू॒ सँ *Raghú sā*, } by Raghú.

Dat. रघू॒ के० *Raghú kē*, to Raghú.

Abl. रघू॒ सँ *Raghú sā*, from Raghú.

Gen. रघू॒ का० *Raghúk*, of Raghú.

Loc. रघू॒ मे० *Raghú mē*, in Raghú

Voc. हौ रघूचा॒ *rau Raghú*, O Raghú (or respectfully) हा॒ रघू॒ *hau Raghú*.

\* Usually spelt thus in Maithili.

## CHAPTER V.

ADJECTIVES गुणवाचक *Gunavachak*.

§ 36. The Maithil adjective is not declined. It sometimes is liable however to a change on account of gender.

§ 37. As the rules for the formation of the feminine of adjectives are the same as those for the formation of the feminine of substantives, it will be convenient to treat the whole subject of gender at the present opportunity.

I must, however, preface my remarks by confessing that this will be found, I fear, to be the most incomplete part of this grammar. As a matter of fact the distinction of gender is observed but loosely: except to pāṇīts grammatical gender, as distinct from natural gender, is almost unknown; that is to say, adjectives only become feminine when applied to female living creatures, and hence I have found considerable difficulty in collecting sufficient examples to warrant me in forming general rules.

§ 38. It is a well known fact that in High Hindī the adjectives which are derived from the *prākṛit* stock of the language, and which end in ा a are in reality the only ones in that language which are affected by gender. Adjectives imported direct from the Saṃskrit, and forming their feminines after the model of that language, do not form part of the living spoken stock of the Hindī dialect, but belong rather to the dead language of the books. The same is only partly true in Maithili. In this language we find not only *prākṛit* but even some Saṃskrit adjectives forming feminines distinctly the property of the language in which they have been adopted.

§ 39. The genitival terminations of High Hindī, का kā, के ke, and की ki evidently correspond to the *prākṛit* derived adjectives ending in ा-ā, ा-e, and ा-i. In fact the genitive of a substantive may be considered as, and is liable to the same changes as, a *prākṛit* derived adjective in ा-ā, ा-e, and ा-i.

§ 40. Without wishing it to be supposed that Maithili is in any way whatever derived from High Hindī, it may be taken as a general rule that wherever a *prākṛit* derived word occurs both in High Hindī and in Maithili, if that word ends in a long vowel in High Hindī, the *usus loquendi* of Maithili tends to shorten that vowel. Thus we have

## High Hindī.

## Maithili.

पानी pánī.

पानि pánī, water.

पानी का pánī kā.

पानिक pánī k(a) of water.

बड़ा burā.

बड़ bar(a) great.

The above rule is not universal, for we have in Maithili words like नेना nena a boy, नेनी neni a girl, बेटा betā a son, and बेटी beti a daughter; but it is nearly so, and may be taken as general.

§ 41. It may be therefore remembered that what corresponds to the *prákrit* derived termination  $^{\circ}\text{ष}-\text{á}$  in High Hindí, is the *prákrit* derived termination  $^{\circ}\text{ष}-\text{a}$  in Maithilí; both corresponding to the *prákrit* nominative in  $^{\circ}\text{ष}-\text{o}$ , and both apparently derived from it.

§ 42. Similarly *prákrit* derived nouns, adjectives, and genitives in High Hindí ending in  $^{\circ}\text{ष}-\text{a}$ , form their feminines by changing this  $^{\circ}\text{ष}-\text{a}$  into  $^{\circ}\text{ष}-\text{i}$ , while *prákrit* derived nouns and adjectives in Maithilí ending in  $^{\circ}\text{ष}-\text{a}$ , form their feminines by changing the  $^{\circ}\text{ष}-\text{a}$  into  $^{\circ}\text{ष}-\text{i}$ . This rule does not, be it observed, apply to the genitive in Maithilí, which has lost all trace of its former adjectival form. That the termination of the genitive  $^{\circ}\text{ष}-\text{k} (a)$  was originally an adjective, and derived from the Sanskrit कृत *krita*, through the *prákrit* केरक *keraka* or कैलक *kelaka* as suggested by Mr. Hoernle cannot I think admit of a doubt; for we have even at the present day the form  $^{\circ}\text{केर-ker}$  used alongside of  $^{\circ}\text{क-ka}$ , and a study of the older Maithilí poems, shows that the former termination is the more ancient, and has only been supplanted by, or contracted into the latter in comparatively modern times.

§ 43. To return, however to the subject of gender, the first rule to be observed is that in Maithilí, *Prákrit-derived words ending in short  $^{\circ}\text{ष}-\text{a}$ , form their feminine in short  $^{\circ}\text{ष}-\text{i}$ .*

Examples :

Masc.	Fem.
गोर gor fair	गोरि gor'.
बड़ bar great	बड़ि bar'.
बुधिआर budhiár wise	बुधिआरि budhiár'

*Note.*—गोर *gor* also has an irregular feminine गोरिचा *goriá*.

§ 44. The second rule is peculiar to Maithilí, and is as follows. *Many pure Sanskrit words ending in  $^{\circ}\text{ष}-\text{a}$ , adopted unaltered in Maithilí, form their feminines in short  $^{\circ}\text{ष}-\text{i}$ ; and that, whether in Sanskrit these words form their feminines in long  $^{\circ}\text{ष}-\text{i}$  or not.*

Examples :

	Masc.	Fem.
Samskrit } सुन्दर <i>sundar</i> beautiful	सुन्दरी <i>sundari</i> .	
Maithili } सुन्दर <i>sundar</i>	सुन्दरि <i>sundar'</i> .	
S.      } धूसर <i>dhúsar</i>	धूसरा <i>dhúsará</i> . or धूसरी <i>dhúsari</i> .	
M.      } dusty	धूसरि <i>dhusari</i> .	
S.      } अत्यंत <i>atyant</i> excessive	अत्यंता <i>atyantá</i> .	
M.      } अत्यंति <i>atyant</i> .	अत्यंति <i>atyant'</i> .	

The following may here be noted as irregular:

	<i>Masc.</i>	<i>Fem.</i>
S.	{ सुबोध subodh wise	{ सुबोधा subodhā.
M.	{ सुबुध subudh'	

§ 45. RULE III. *A few prákrit-derived words ending in  $\circ\text{आ-ा}$ , form their feminines in  $\circ\text{ई-ि}$ .*

Examples:

	<i>Masc.</i>	<i>Fem.</i>
	बेटा betá a son	बेटी betí a daughter.
	नेना nená a boy	नेनी není a girl. •

§ 46. RULE IV. *Prákrit-derived words signifying colour form their feminines as follows:*

	<i>Masc.</i>	<i>Fem.</i>
or	उजर ujar	{
or	उजरा uj'rá	white      { उजरी uj'ri
or	उजरका ujar'ká	or उजरकी ujar'ki.
or	कारी kíri	{
or	करिका kariá	black      करिकी karikkí.
or	करिका karikká	
or	पीरा pírá	{
or	पीरर piar	yellow      पीररकी piar'ki.
or	पीररका piar'ká	
or	हरिराह hariar	{
or	हरिरका hariar'ká	green      हरिरकी hariar'ki.

<i>Masc.</i>		<i>Fem.</i>
लाल lál or लालका lal'ká	} red	लालकी lal'kí.

EXCEPTION.—गोर gor fair, which makes गोरि gor', or गोरिया goríá.

Note also that नील níl, dark blue, which is adopted direct from the Sanskrit and which in that language forms its feminine नीला nílá, or नीली nílí, in Maithili adopts नीली nílí as its feminine form.

§ 47. RULE V. The following classes of words, adopted directly from Sanskrit, form their feminines generally as in that language.

a. Verbal adjectives in इ-ि, and इ-ि, corresponding to Sanskrit adjectives in इन् in.

Examples :

	<i>Masc.</i>		<i>Fem.</i>
S.	मानिन् mánin	} proud	मानिनी mánini
M.	मानि máni		{ or मानिनि mánin'.
S.	भाविन् bhávin	} future	भाविनी bhávini
M.	भावी bhaví		{ or भाविनि bhávin'.
S.	हारिन् hárin	} seizing	हारिणी hárini
M.	हारी hárí		{ or हारिनि harin'.
S.	धारिन् dhárin	} bearing	धारिणी dhárini
M.	धारी dhári		{ or धारिनि dhárin'.
S.	कारिन् kárin	} doing	कारिणी kárini
M.	कारी kári		{ or कारिनि kárin'.
S.	चिरञ्जीविन् chirañjívin	} long-	चिरञ्जीवि chirañjib' or
M.	चिरञ्जीवी chirañjíbí	lived	चिरञ्जीविनी chirañjibini.
or	चिरञ्जिब chirañjib		or चिरञ्जीविनि chirañjibin',

As an irregular under this head falls,—

*Masc.*

*Fem.*

S.	सुधर्मन् <i>sudharman</i>	} virtuous	सुधर्मा <i>sudharmá</i> .
M.	सुधर्मा <i>sudharmá</i>		सुधर्मिणी <i>sudharminí</i> .

§ 48. (b) Participles of the Reduplicated perfect in °वस्-*vas*, and comparatives in °रूपस्-*iyas*.

Examples :

*Masc.*

*Fem.*

S.	विद्वस् (विद्वान्) <i>vidvas</i> , ( <i>vidván</i> )	} wise	विद्वषी <i>vidushi</i> .
M.	विद्वान् <i>vidván</i>		

S.	गरीयस् <i>gariyas</i>	} heavier	गरीयसी <i>gariyasi</i> .
M.	गरीयान् <i>garián</i>		

S.	लघीयस् <i>laghiyas</i>	} lighter	लघीयसी <i>laghiyasi</i> .
M.	लघीयान् <i>laghián</i>		

§ 49. (c) *Nomina agentis* terminating in °अक् *ak(a)*.

Examples :

*Masc.*

*Fem.*

कारक	<i>kárak</i>	a doer	कारिका <i>káriká</i> .
पालक	<i>pálak</i>	a protector	पालिका <i>páliká</i> .
रक्षक	<i>rakshak</i>	a guardian	रक्षिका <i>rakshiká</i> .
पाचक	<i>páchak</i>	a cook	पाचिका <i>páchiká</i> .
सहायक	<i>saháyak</i>	a helper	सहायका <i>suháyaká</i> .

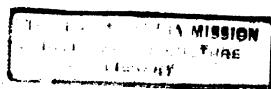
§ 50. (d) Gerundials and past participles passive.

Examples :

*Masc.*

*Fem.*

मंतव्य	<i>mantavy</i>	to be remarked	मंतव्या <i>mantabyá</i> .
बंदनीय	<i>bandaniy</i>	praiseworthy	बंदनीया <i>bandaniyá</i> .
योग्य	<i>jogy</i>	worthy	योग्या <i>jogyá</i> .
मान्य	<i>mány</i>	reverend	मान्या <i>máná</i> .
साध्य	<i>sádhy</i>	easy	साध्या <i>sádhyá</i> .



<i>Masc.</i>		<i>Fem.</i>
युक्त <i>jukt</i>	joined	युक्ता <i>juktá</i> .
सुद्ध (शुद्ध) <i>suddh</i> ( <i>suddh</i> )	pure	सुद्धा <i>suddhá</i> .
आर्त <i>árt</i>	pained	आर्ता <i>ártá</i> .
खिन्न <i>khinn</i>	broken	खिन्ना <i>khinná</i> .

§ 51. (e) Other nouns and adjectives as,—

<i>Masc.</i>		<i>Fem.</i>
धूर्त <i>dhúrt</i>	a knave	धूर्ता <i>dhúrtá</i> .
श्याम <i>sýám</i>	dark	श्यामा <i>sýámá</i> .
गरिष्ठ <i>garishth</i>	heaviest (venerable)	गरिष्ठा <i>garishthá</i> .
श्रेष्ठ <i>s'reshth</i>	excellent.	श्रेष्ठा <i>s'reshthá</i> .
वृन्द <i>vrind</i>	numerous	वृन्दा <i>vrindá</i> .
आर्य <i>árjy</i>	respectable	आर्या <i>árjyá</i> .

§ 52. RULE VI. The following anomalous forms should be noticed.

(a) राजा *rájá*, a king, makes रानी *ráni* a queen.

(b) Forms borrowed from Sanskrit *nomina agentis* in °त् *tri* present some curious anomalies.

Examples.

	<i>Masc.</i>		<i>Fem.</i>
S.	धातृ <i>dhátri</i> }	creator	{ धात्री <i>dhátri</i> .
M.	धाता <i>dhátá</i> }		{ धात्रु <i>dhátri</i> .
S.	ज्ञातृ <i>jnátri</i> }	knower	{ ज्ञात्री <i>jnátri</i> .
M.	ज्ञाता <i>jnátá</i> }		{ ज्ञात्रु <i>jnátri</i> .
S.	पातृ <i>pátri</i> }	protector	{ पात्री <i>pátri</i> .
M.	पाता <i>pátá</i> }		{ पात्रु <i>pátri</i> .

#### COMPARISON OF ADJECTIVES.

§ 53. (a) Comparative. As in High Hindi, the comparative is formed, not by any change in the adjective, but by putting the word for the thing

with which the comparison is made in the ablative case. Example, इ गाढ़ी चेंहि गाढ़ी से सुंदर हैक *i gáchhí oh' gáchhí sā sundar chhaik*. “This grove is more beautiful than that.”

§ 54. (b) *Superlative.* This is formed either by prefixing सभ से *sabh sā*, the ablative case of सभ *sabh all*, or the adjective यह *bar* (which is liable to inflection according to gender) to the principal adjective. Examples; इ गाढ़ी सभ से सुंदर हैक *i gáchhí sabh sā sundar chhaik* “this is the most beautiful grove;” or इ गाढ़ी यह सुंदर हैक *i gáchhí bar sundar chhaik* “this grove is very beautiful.”

§ 55. Certain comparatives and superlatives are also borrowed direct from the Sanskrit, which need not be noted here.

#### CHAPTER VI.

### PRONOUNS सर्वनाम Sarvanám.

§ 56. The declension of Pronouns presents some important points of difference from that of nouns, which must be carefully noticed.

§ 57. While nouns remain unchanged before postpositions, pronouns always change to some other form. They have an inflected base which is different from the nominative, and which is used before all postpositions.

§ 58. The accusative singular of pronouns is never the same as the nominative. The pronoun of the second person अपने *ap'ne* or अहान् *ahāñ*, and the interrogative adjectival pronoun की *ki*, what? are the only exceptions to this rule. In circumstances corresponding to those in which the accusative of a noun takes the nominative form, the accusative of a pronoun takes the form of the inflected base without any postposition.

The genitive form of pronouns in इ *i* is also to be noticed.

In pronouns not only the accusative, but also the dative, is allowed to drop the postposition के *ke*.

§ 59. Pronouns have the same form whether referring to masculine or feminine nouns. They are declined throughout in the singular and plural numbers.

§ 60. With the exception of the pronouns of the second person, they all want the vocative case.

## PERSONAL PRONOUNS.

पुरुषवाचक सर्वनाम *purush'váchak sarvanám*.

§ 61. There are three sets of personal pronouns, the first set referring to the first person, the second to the second person, and the third to the third. Each of the two last sets consists of two divisions—an honorific, and a non-honorific division. In other words, the pronouns of the second and third persons have each two forms, an honorific and a non-honorific form.

§ 62. To people accustomed to deal with eastern languages, I need do no more than point out the fact, except to notice *en passant*, that in no Indian language which I have studied, is this distinction carried to a greater length\* than in Maithili.

§ 63. The following are the personal pronouns in use at the present day:—

	<i>Direct Form.</i>	<i>Oblique Form.</i>
1st Person	{ Honorific हम <i>ham</i> . Non-honorific हम <i>ham</i> .	हमरा <i>ham'rā</i> हमरा <i>ham'rā</i>
2nd Person	{ Honorific { अपने <i>ap'ne</i> or अहां <i>ahā'</i> Non-honorific तोहं <i>tōh</i>	अपने <i>ap'ne</i> or अहां <i>ahā'</i> तोहरा <i>toharā</i>
3rd Person	{ Honorific ओ <i>o</i> Non-honorific ओ <i>o</i>	उनका <i>un'kā</i> ओकरा <i>okarā</i>

I now proceed without further premise to give their declension.

FIRST PERSON, उत्तम पुरुष *uttam purush*.

§ 64.

हम *ham*, I.

SINGULAR.

Nom. हम *ham*, I.

Acc. { हमरा *ham'rā*,  
          { हमरा के *ham'rā kē*, } me.

Inst. { हमरे *ham'rē*,  
          { हमरा सं *ham'rā sā*, } by me.

\* It will be seen further on, that some verbs have not only a honorific and a non-honorific form depending on the subject, but have also another pair of honorific and non-honorific forms depending on the object.

## SINGULAR.

Dat. { *हमरा ham'rā,* } to me.  
 { *हमरा के० ham'rā kē,* }

Abl. *हमरा सँ ham'rā sā,* from me.

Gen. *हमर hamar, or हमार hamár, of me, my.*

Loc. *हमरा मे० ham'rā mē,* in me.

## PLURAL.

Nom. { *हम सभ ham sabh,\** }  
 { *हमरा सभ, सबहि, लोकनि ham'rā sabh, or* } we.  
 { *sabah', or lokani,* }

Acc. { *हमरा सभ के०, सबहि के०, लोकनि के० ham'rā sabh kē,* } us.  
 { *or sabah' kē, or lokani kē,* }

Inst. { *हमरा सभे०, सबहिए०, लोकनिए०, ham'rā sabhē, or* } by us.  
 { *sab'hiē, or lok'niē,*  
 { *हमरा सभ सँ, सबहि सँ, लोकनि सँ ham'rā sabh* }  
 { *sā, or sabah' sā, or lokani sā,* }

Dat. { *हमरा सभ के०, सबहि के०, लोकनि के० ham'rā sabh kē,* } to us.  
 { *or sabah' kē, or lokani kē,* }

Abl. { *हमरा सभ सँ, सबहि सँ, लोकनि सँ ham'rā sabh sā,* } from us.  
 { *or sabah' sā, or lokani sā,* }

Gen. { *हमरा सभका, सबहिका, लोकनिक ham'rā sabhak, or* } of us,  
 { *sab'hiik, or lokanik,* } our.

Loc. { *हमरा सभ मे०, सबहि मे०, लोकनि मे० ham'rā sabh* } in us.  
 { *mē, or sabah' mē, or lokani mē,* }

\**हम सबहि ham sabah', and हम लोकनि ham lokani* are not used.

§ 65.

मे॑ *mē*, I.

The following forms are used in poetry :—

## SINGULAR.

Nom. मे॑ *mē*, I.Acc. मोहि॑ *moh'*, me.Inst. मोहि॑ सो॑ *moh' sō*, by me.Dat. मोहि॑ *moh'*, to me.Abl. मोहि॑ सो॑ *moh' sō*, from me.Gen. मोर, मोरा *mor*, or *morā*, of me, my.Loc. मोहि॑ मो॑ *moh' mō*, in me.The plural forms are not used. When necessary, the plural forms of हम *ham* are substituted. This, however, occurs but seldom.SECOND PERSON मध्यम पुरुष *madhyam purush*.

§ 66.

तोँह॑ *tōh*, thou.

## SINGULAR.

Nom. { तोँह॑ *tōh*, }  
          { तो॑ *tō*, } thou.Acc. { तोहरा॑ *toharā*, }  
          { तोहरा॑ के॑ *toharā kē*, } thee.Inst. { तोहरे॑ *toharē*, }  
          { तोहरा॑ सँ *toharā sā*, } by thee.Dat. { तोहरा॑ *toharā*, }  
          { तोहरा॑ के॑ *toharā kē*, } to thee.Abl. तोहरा॑ सँ *toharā sā*, from thee.Gen. तोहर *tohar*, of thee, thy.Loc. तोहरा॑ मे॑ *toharā mē*, in thee.Voc. हौ तोँह॑ *hau tōh*, O thou.

## PLURAL.

Nom.	$\left\{ \begin{array}{l} * \text{तोह सभ} tōh sabh, \text{or} tō sabh, \\ \text{तोहरा सभ, सबहि, लोकनि} tohará sabh, sabah', \\ \text{or lokani,} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{you,} \\ \text{ye.} \end{array} \right\}$
Acc.	$\left\{ \begin{array}{l} \text{तोहरा सभ के, सबहि के, लोकनि के} tohará sabh kē, \\ sabah' kē \text{ or lokani kē,} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{you, ye.} \end{array} \right\}$
Inst.	$\left\{ \begin{array}{l} \text{तोहरा सभ में, सबहि में, लोकनि में} tohará sabh mē, \\ sabh' mē \text{ or lokani mē,} \\ \text{तोहरा सभ सँ, सबहि सँ, लोकनि सँ} tohará sabh sā, \\ sabah' sā, \text{ or lokani sā,} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{by you.} \end{array} \right\}$
Dat.	$\left\{ \begin{array}{l} \text{तोहरा सभ के, सबहि के, लोकनि के} tohará sabh \\ kē, sabah' kē \text{ or lokani kē,} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{to you.} \end{array} \right\}$
Abl.	$\left\{ \begin{array}{l} \text{तोहरा सभ सँ, सबहि सँ, लोकनि सँ} tohará sabh sā, \\ sabah' sā, \text{ or lokani sā,} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{from} \\ \text{you.} \end{array} \right\}$
Gen.	$\left\{ \begin{array}{l} \text{तोहरा सभक, सबहिक, लोकनिक} tohará sabhak, \\ sabhik, \text{ or lokanik,} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{of you,} \\ \text{your.} \end{array} \right\}$
Loc.	$\left\{ \begin{array}{l} \text{तोहरा सभ मे, सबहि मे, लोकनि मे} tohará sabh \\ mē, sabah' mē, lokani mē, \end{array} \right\}$	$\left\{ \begin{array}{l} \text{in you.} \end{array} \right\}$
Voc.	$\left\{ \begin{array}{l} \text{हौ तोह सभ} hau tōh sabh, \\ \text{हौ तोहरा सभ, सबहि, लोकनि} hau tohará sabh, \\ sabah' \text{ or lokani,} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{O ye.} \end{array} \right\}$

N.B.—For तोहरा *tohará*, तोहरे *toharē*, and तोहर *tohar*, तोरा *torá*, तोरे *torē*, and तोर *tor* are used by the vulgar.

\* तोह सबहि *tōh sabah'*, and तोह लोकनि *tōh lokani* are not used.

§ 67.

तोँ *tō*, thou.

The following are used in poetry :—

## SINGULAR.

Nom. तोँ *tō*, thou.Acc. तोहि *toh'*, thee.Inst. तोहि सोँ *toh' sō*, by thee.Dat. तोहि *toh'*, to thee.Abl. तोहि सोँ *toh' sō*, from thee.Gen. तुअ, तोर, तोहर, तोहार *tua, tor, tohar*, or *tohár*, of thee, thy.Loc. तोहि मोँ *toh' mō*, in thee.

The plural forms are not used. When necessary, the plural forms of तोहि *tōh* are substituted. This, however, occurs but seldom.

## SECOND PERSON RESPECTFUL.

§ 68.

अहाँ *ahā'*, thou.

## SINGULAR.

Nom. अहाँ, अपने *ahā'*, or *ap'ne*, thou.Acc. अहाँ केै, अपने केै *ahā' kē*, or *ap'ne kē*, thee.Inst. अहाँ, अहाँ सँ, अपने सँ *ahāi, ahā' sā*, or *ap'ne sā*, by thee.Dat. अहाँ केै, अपने केै *ahā' kē*, or *ap'ne kē*, to thee, thy.Abl. अहाँ सँ, अपने सँ *ahā' sā*, or *ap'ne sā*, from thee.Gen. अहाँक, अपनेक *ahā'k, ap'nek*, of thee.Loc. अहाँ मेै, अपने मेै *ahā' mē, ap'ne mē*, in thee.Voc. औ अहाँ *au ahā'*, O thou.

## PLURAL.

Nom. { अहां सभ, सबहि, लोकनि *ahā' sabh, sabah'*, or *lokani*, } you,  
 { अपने सभ, सबहि, लोकनि *ap'ne sabh, sabah'*, or *lokani*, } ye.

Acc. { अहां सभ के, सबहि के, लोकनि के *ahā' sabh kē, sabah' kē, or lokani kē,*  
 { अपने सभके, सबहि के, लोकनि के *ap'ne sabh kē, sabah' kē, or lokani kē,* } you,  
 } ye.

Inst. { अहां सभ से, अहैं सभ से, अपने सभ से, सबहि से, } by  
 { लोकनि से *ahā' sabh sā, ahāi sabh sā, ap'ne*  
 { *sabh sā, sabah' sā, or lokani sā,* } you

Dat. { अहां सभ के, अपने सभ के, सबहि के, लोकनि के *ahā'*  
 { *sabh kē, ap'ne sabh kē, sabah' kē, lokani kē,* } to  
 } you.

Abl. { अहां सभ से, अपने सभ से, सबहि से, लोकनि से *ahā'*  
 { *sabh sā, ap'ne sabh sā, sabah' sā, or*  
 { *lokani sā,* } from  
 } you.

Gen. { अहां सभक, अपने सभक, सबहिक, लोकनिक *ahā' sab-*  
 { *hak, ap'ne sabbak, sab'hik, or lokanik,* } of  
 } you.

Loc. { अहां सभ में, अपने सभ में, सबहि में, लोकनि में *ahā'*  
 { *sabh mē, ap'ne sabh mē, sabah' mē or lokani mē,* } in  
 } you.

*N.B.*—अपने *ap'ne* can be used throughout for अहां *ahā'*. It is the more honorific term of the two. अहां *ahā'* is sometimes even used when talking to inferiors. अहां *ahā'*, in fact, is *polite*, and तोह *tōh* is *vulgar*.

## REFLEXIVE PRONOUN.

अपनहि<sup>॒</sup> *ap'nah'ñ*, self.

## § 69.

## SINGULAR.

Nom. अपनहि<sup>॒</sup> *ap'nah'ñ*, self.Acc. अपना के<sup>॒</sup> *ap'ná kē*, self.Inst. अपना से<sup>॒</sup>, अपनहि<sup>॒</sup> से<sup>॒</sup> *ap'ná sā*, or *ap'nah'ñ sā*, by self.Dat. अपना के<sup>॒</sup> *ap'ná kē*, to self.Abl. अपना से<sup>॒</sup>, अपनहि<sup>॒</sup> से<sup>॒</sup> *ap'ná sā*, or *ap'nah'ñ sā*, from self.Gen. { अपन *apan*, } of self.  
{ अपन *appan*, }Loc. अपना मे<sup>॒</sup> *ap'ná mē*, in self.

## 7680. PLURAL.

Nom. { अपनहि<sup>॒</sup> सभ, सबहि, लोकनि *ap'nah'ñ sabh*, } selves.  
{ *sabah'*, or *lokani*, }Acc. { अपना सभ के<sup>॒</sup>, सबहि के<sup>॒</sup>, लोकनि के<sup>॒</sup> *ap'ná* } selves.  
{ *sabh kē*, *sabah' kē*, or *lokani kē*, }Inst. { अपना सभ से<sup>॒</sup>, सबहि से<sup>॒</sup>, लोकनि से<sup>॒</sup> *ap'ná* } by selves.  
{ *sabh sā*, *sabah' sā*, or *lokani sā*, }Dat. { अपना सभ के<sup>॒</sup>, सबहि के<sup>॒</sup>, लोकनि के<sup>॒</sup> *ap'ná* } to selves.  
{ *sabh kē*, *sabah' kē*, or *lokani kē*, }Abl. { अपना सभ से<sup>॒</sup>, सबहि से<sup>॒</sup>, लोकनि से<sup>॒</sup> *ap'ná sabh* } from selves.  
{ *sā*, *sabah' sā* or *lokani sā*, }Gen. { अपना सभका, सबहिका, लोकनिका *ap'ná sab-* } of selves.  
{ *hak*, *sabahik*, or *lokani*, }Loc. { अपना सभ मे<sup>॒</sup>, सबहि मे<sup>॒</sup>, लोकनि मे<sup>॒</sup> *ap'ná* } in selves.  
{ *sabh mē*, *sabah' mē*, or *lokani mē*, }

## THIRD PERSON अन्यपुरुष anya purush.

## PROXIMATE DEMONSTRATIVE NON-HONORIFIC.

§ 70. इ i or ई ī, this; not used as an adjective, and only used when referring to animate objects.

## SINGULAR.

Nom. इ i or ई ī, this.

Acc. एकरा, एकरा के ekarā, or ekarā kē, this.

Inst. { एकरे ekarē,  
एकरा सं ekarā sā, } by this.

Dat. एकरा, एकरा के ekarā, ekarā kē, to this.

Abl. एकरा सं ekarā sā, from this.

Gen. एकर ekar, of this.

Loc. एकरा मे ekarā mē, in this.

## PLURAL.

Nom. { इ or ई सभ, सबहि, लोकनि i or ī sabh, sabah', } these.  
or lokani, }

Acc. { एकरा सभ के, सबहि के लोकनि के, ekarā sabh } these.  
kē, sabah' kē, or lokani kē, }

Inst. { एकरा सभे, सबहिए, लोकनिए ekarā sabhē,  
sab'hiē, or lok'niē, } by these.  
एकरा सभ सं, सबहि सं, लोकनि सं ekarā sabh  
sā, sabah' sā or lokani sā, }

Dat. { एकरा सभ के, सबहि के, लोकनि के ekarā sabh } to these.  
kē, sabah' kē, or lokani kē, }

## PLURAL.

Abl.	{ एकरा सभ सँ, सबहि सँ, लोकनि सँ <i>ekará sabh</i> } sā, <i>sabah'</i> sā, or <i>lokanī sā</i> , } from these.
Gen.	{ एकरा सभक, सबहिक, लोकनिक <i>ekará sabhak</i> , } sab' <i>hik</i> , or <i>lokanik</i> , } of these.
Loc.	{ एकरा सभ मेँ, सबहि मेँ, लोकनि मेँ <i>ekará sabh</i> } mē, <i>sabah'</i> mē, or <i>lokanī mē</i> , } in these.

## PROXIMATE DEMONSTRATIVE HONORIFIC

## SINGULAR.

§ 71.

Nom.	इ or हि, <i>i</i> or <i>ī</i> , this.
Acc.	हिनका, हिनका के० <i>hin'ká</i> , or <i>hin'ká kē</i> , this.
Inst.	हिनका सँ <i>hin'ká sā</i> , by this.
Dat.	हिनका, हिनका के० <i>hin'ká</i> , or <i>hin'ká kē</i> , to this.
Abl.	हिनका सँ <i>hin'ká sā</i> , from this.
Gen.	{ हिनक <i>hinak</i> , हिनकर <i>hin'kar</i> , } of this.
Loc.	हिनका मे० <i>hinká mē</i> , in this.

## PLURAL.

## PLURAL.

Inst. { हिनका सभ सँ, सबहि सँ, लोकनि सँ *hin'ká* } by these.  
 { *sabh sā*, *sabah' sā*, or *lokani sā*, }

Dat. { हिनका सभ के०, सबहि के०, लोकनि के० *hin'ká* } to these.  
 { *sabh kē*, *sabah' kē*, or *lokani kē*, }

Abl. { हिनका सभ सँ, सबहि सँ, लोकनि सँ *hin'ká* } from these.  
 { *sabh sā*, *sabah' sā*, or *lokani sā*, }

Gen. { हिनका सभक, सबहिक, लोकनिक *hin'ká sabh-* } of these.  
 { *ak*, *sab'hik*, or *lokanik*, }

Loc. { हिनका सभ मे०, सबहि मे०, लोकनि मे० *hin'ká* } in these.  
 { *sabh mē*, *sabah' mē*, or *lokani mē*, }

THIRD PERSON अन्यपुरुष *anya purush*.

## REMOTE DEMONSTRATIVE NON-HONORIFIC.

§ 72. यो *o*, he, she, it, that, not used as an adjective, and only used when referring to animate objects.

## SINGULAR.

Nom. यो *o*, he, she, it, that.

Acc. ओकरा, ओकरा के० *okará*, or *okará kē*, him, etc.

Inst. ओकरा सँ\* *okará sā*, by him, etc.

Dat. ओकरा, ओकरा के० *okará*, or *okará kē*, to him, etc.

Abl. ओकरा सँ *okará sā*, from him, etc.

Gen. ओकर *okar*, of him, etc.

Loc. ओकरा मे० *okará mē*, in him, etc.

\* The form ओकरे० *okarē*, is wanting.

## PLURAL.

Nom. ओ सभ, सबहि, लोकनि *o sabh, sabah'*, or *lokani*, they, those.  
 Acc. ओकरा सभ के०, etc. *okarā sabh kē*, etc., them, etc.  
 Inst. ओकरा सभ सॅ, etc. *okarā sabh sā*, etc., by them, etc.  
 Dat. ओकरा सभ के०, etc. *okarā sabh kē*, etc., to them, etc.  
 Abl. ओकरा सभ सॅ, etc. *okarā sabh sā*, etc., from them, etc.  
 Gen. ओकरा सभक, etc. *okarā sabhak*, etc., of them, their, etc.  
 Loc. ओकरा सभ मे०, etc. *okarā sabh mē*, etc., in them, etc.

## REMOTE DEMONSTRATIVE HONORIFIC.

## SINGULAR.

## § 73.

Nom. ओ *o*, he, she, it, that.  
 Acc. झनका, झनका के० *hun'kā*, or *hun'kā kē*, him, etc.  
 Inst. झनका सॅ *hun'kā sā*, by him, etc.  
 Dat. झनका, झनका के० *hun'kā*, or *hun'kā kē*, to him, etc.  
 Abl. झनका सॅ *hun'kā sā*, from him, etc.  
 Gen. झनका, झनकर *hunak, hun'kar*, of him, his, etc.  
 Loc. झनका मे० *hun'kā mē*, in him, etc.

## PLURAL.

Nom. ओ सभ, सबहि, लोकनि *o sabh, sabah'*, or *lokani*, they, those.  
 Acc. झनका सभ के०, etc. *hun'kā sabh kē*, etc., them, etc.  
 Inst. झनका सभ सॅ, etc. *hun'kā sabh sā*, etc., by them, etc.  
 Dat. झनका सभ के०, etc. *hun'kā sabh kē*, etc., to them, etc.  
 Abl. झनका सभ सॅ, etc. *hun'kā sabh sā*, etc., from them, etc.  
 Gen. झनका सभक, etc. *hun'kā sabhak*, etc., of them, their, etc.  
 Loc. झनका सभ मे०, etc. *hun'kā sabh mē*, etc., in them, etc.

## THE RELATIVE PRONOUN.

सम्बन्धवाचक सर्वनाम Sambandhi'váchak sarvanám.

§ 74. Like the Personal and Demonstrative pronouns, the Relative also has two forms—one honorific, and the other non-honorific.

The same observation applies also to the correlative *se* and to the Interrogative *ke*, and as attention is here drawn to the fact, the remark will not be repeated.

## THE RELATIVE PRONOUN, NON-HONORIFIC.

## § 75. जे je, who, which, that.

## SINGULAR.

Nom. जे *je*, who, which, that.

Acc. जकरा, जकरा के, *jakará*, or *jakará kē*, whom, etc.

Inst. जकरा सँ, जाहि सँ \* *jakardā sā* or *jāh' sā*, by whom, etc.

Dat. जकरा, जकरा के<sup>१</sup> *jakarí* or *jakará kē*, to whom, etc.

Abl. जकरा सँ, जाहि सँ *jakarā sā*, or *jáh' sā*, from whom, etc.

Gen. जकर *jakar*, of whom, whose, etc.

Loc. जकरा मे०, जाहि० मे० *jakará mē*, or *jáh' mē*, in whom, etc.

## PLURAL.

Nom. { जे सभ, सबह, लोकनि *je sabh, sabah', or lokani,* } who, which, that.

\* Other forms noted are *jejē* and *jakare*.

† The form जाहूँ *jah*' is not used throughout the singular, but only in those cases where it is specially given. In the plural it is used in all the oblique cases.

## PLURAL.

Inst.	<b>{</b> जकरा or जाहि सभ सँ, etc. <i>jakará</i> or <i>jáh'</i> <b>}</b> by whom, <i>sabh sā</i> , etc., <b>}</b> etc.
Dat.	<b>{</b> जकरा or जाहि सभ के०, etc. <i>jakará</i> or <i>jáh'</i> <b>}</b> to whom, <i>sabh kē</i> , etc., <b>}</b> etc.
Abl.	<b>{</b> जकरा or जाहि सभ सँ, etc. <i>jakará</i> or <i>jáh'</i> <b>}</b> from whom, <i>sabh sā</i> , etc., <b>}</b> etc.
Gen.	<b>{</b> जकरा or जाहि सभका, etc. <i>jakará</i> or <i>jáh'</i> <b>}</b> whom, etc. <i>sabhak</i> , etc., <b>}</b> etc.
Loc.	<b>{</b> जकरा or जाहि सभ मे०, etc. <i>jakará</i> or <i>jáh'</i> <b>}</b> in whom, <i>sabh mē</i> , etc., <b>}</b> etc.

## THE RELATIVE PRONOUN HONORIFIC.

## § 76.

## SINGULAR.

Nom.	जे <i>je</i> , who, which, that. .
Acc.	जनिका, जनिका के० <i>janiká</i> , or <i>janiká kē</i> , whom, etc.
Inst.	जनिका सँ <i>janiká sā</i> , by whom, etc.
Dat.	जनिका, जनिका के० <i>janiká</i> , or <i>janiká kē</i> , to whom, etc.
Abl.	जनिका सँ <i>janiká sā</i> , from whom, etc.
Gen.	जनिक, जनिकर <i>janik</i> , <i>janikar</i> , of whom, whose, etc.
Loc.	जनिका मे० <i>janiká mē</i> , in whom, etc.

## PLURAL.

Nom.	जे सभ <i>je sabh</i> , who, which, that.
Acc.	जनिका सभ के <sup>१</sup> , etc. <i>janiká sabh kē</i> , etc., whom, etc.
Inst.	जनिका सभ सँ, etc. <i>janiká sabh sā</i> , etc., by whom, etc.
Dat.	जनिका सभ के <sup>१</sup> , etc. <i>janiká sabh kē</i> , etc., to whom, etc.
Abl.	जनिका सभ सँ, etc. <i>janiká sabh sā</i> , etc., from whom, etc.
Gen.	जनिका सभका, etc. <i>janiká sabhak</i> , etc., of whom, etc.
Loc.	जनिका सभ मे <sup>१</sup> , etc. <i>janiká sabh mē</i> , etc., in whom, etc.

## THE CORRELATIVE PRONOUN NON-HONORIFIC.

§ 77.

## SINGULAR.

Nom..	से <i>se</i> , he, she, that.
Acc.	तकरा, तकरा के <sup>०</sup> <i>takará</i> , or <i>takará kē</i> , him, etc.
Inst.	तकरा सँ, ताहि सँ* <i>takará sā</i> , or <i>táh' sā</i> , by him, etc.
Dat.	तकरा, तकरा के <sup>०</sup> <i>takará</i> or <i>takará kē</i> , to him, etc.
Abl.	तकरा सँ, ताहि सँ <i>takará sā</i> , or <i>táh' sā</i> , from him, etc.
Gen.	तकर <i>takar</i> , of him, his, etc.
Loc.	तकरा मे०, ताहि मे० <i>takará mē</i> , or <i>táh' mē</i> , in him, etc.

## PLURAL.

\* Other forms are ते<sup>॒</sup> *tē* and तकरै<sup>॒</sup> *takarē*.

## THE CORRELATIVE PRONOUN HONORIFIC.

§ 78.

## SINGULAR.

Nom.	से <i>se</i> , he or that.
Acc.	तनिका, तनिका के <sup>०</sup> <i>taniká</i> , or <i>taniká kē</i> , him, etc.
Inst.	तनिका से <sup>०</sup> <i>taniká sā</i> , by him, etc.
Dat.	तनिका, तनिका के <sup>०</sup> <i>taniká</i> , or <i>taniká kē</i> , to him, etc.
Abl.	तनिका से <sup>०</sup> <i>taniká sā</i> , from him, etc.
Gen.	तनिक, तनिकर <i>tanik</i> , <i>tanikar</i> , of him, his, etc.
Loc.	तनिका मे <sup>०</sup> <i>taniká mē</i> , in him, etc.

## PLURAL.

Nom.	से सभ, सबहि, etc. <i>se sabh, sabal'</i> etc., they, those.
Acc.	तनिका सभ के, etc. <i>taniká sabh kē</i> , etc., them, etc.
Inst.	तनिका सभ से, etc. <i>taniká sabh sā</i> , etc., by them, etc.
Dat.	तनिका सभ के, etc. <i>taniká sabh kē</i> , etc., to them, etc.
Abl.	तनिका सभ से, etc. <i>taniká sabh sā</i> , etc., from them, etc.
Gen.	तनिका सभका, etc. <i>taniká sabhak</i> , etc., of them, their, etc.
Loc.	तनिका सभ में, etc. <i>taniká sabh mē</i> , etc., in them, etc.

## INTERROGATIVE PRONOUN NON-HONORIFIC.

प्रश्नवाचक सर्वनाम *práśnaváchak sarvanám.*

§ 79.

## SINGULAR.

Nom. के *ke*, who? which?Acc. ककरा, ककरा के *kakará, kakari ke*, whom? which?Inst. ककरा से *kakará sā*, by whom? by which?Dat. ककरा, ककरा के *kakará, or kakará ke*, to whom? to which?Abl. ककरा से *kakará sā*, from whom? from which?Gen. ककर *kakar*, whose?Loc. ककरा मे *kakará mē*, in whom? in which?

## PLURAL.

Nom. के सभ, सबहि, लोकनि *ke sabh, sabah', or lokani*, who? which?Acc. ककरा सभ के *etc. kakará sabh ke*, etc., whom? etc.Inst. ककरा सभ से *etc. kakará sabh sā*, etc., by whom? etc.Dat. ककरा सभ के *etc. kakará sabh ke*, etc., to whom? etc.Abl. ककरा सभ से *etc. kakará sabh sā*, etc., from whom? etc.Gen. ककरा सभक *etc. kakará sabhak*, etc., whose? etc.Loc. ककरा सभ मे *etc. kakará sabh mē*, etc., in whom? etc.

The form काहि *kāh'* which might be expected, is not used so far as my experience goes.

## INTERROGATIVE PRONOUN HONORIFIC.

§ 80.

## SINGULAR.

Nom. के *ke*, who? which?Acc. कनिका, कनिका के *kaniká, or kanikú ke*, whom? etc.Inst. कनिका से *kanika sā*, by whom? etc.

## SINGULAR.

Dat. कनिका, कनिका के<sup>॒</sup> *kaniká*, or *kaniká kē*, to whom? etc.  
 Abl. कनिका सँ *kaniká sā*, from whom? etc.  
 Gen. कनिक, कनिकर *kanik, kanikar*, whose?  
 Loc. कनिका मे<sup>॒</sup> *kaniká mē*, in whom? etc.

## PLURAL.

Nom. { के सभ, सबहि, लोकनि *ke sabh, sabah'* or *lokani*, } who? which?  
 Acc. कनिका सभ के<sup>॒</sup>, etc. *kaniká sabh kē*, etc., whom? etc.  
 Inst. कनिका सभ सँ, etc. *kaniká sabh sā*, etc., from whom? etc.  
 Dat. कनिका सभ के<sup>॒</sup> etc. *kaniká sabh kē*, etc., to whom? etc.  
 Abl. कनिका सभ सँ etc. *kaniká sabh sā*, etc., from whom? etc.  
 Gen. कनिका सभका, etc. *kaniká sabhak*, etc., whose? etc.  
 Loc. कनिका सभ मे<sup>॒</sup>, etc. *kaniká sabh mē*, etc., in whom? etc.

INTERROGATIVE PRONOUN (used with inanimate objects.)

§ 81. की *ki*, what. (Irregular).

## SINGULAR.

Nom. की *ki*, what?  
 Acc. कथी के<sup>॒</sup>, की *kathí kē*, or *ki*, what?  
 Inst. कथी सँ *kathí sā*, by what?  
 Dat. कथी की *kathí lai*, to or for what? why?  
 Abl. कथी सँ *kathí sā*, from what?  
 Gen. कथीक *kathík*, of what?  
 Loc. कथी मे<sup>॒</sup> *kathí mē*, in what?

Plural wanting. The singular is used instead. Note the form of the Dative.

## THE INTERROGATIVE PRONOMINAL ADJECTIVE.

§ 82. कोन *kon*, what? referring to both animate and inanimate objects is not declined.

## INDEFINITE PRONOUN.

§ 83. कोई keo, any one, some one. (Irregular.)

## SINGULAR

Nom. केवो *keo*, any one, some one.

Acc. { ककरहूँ, ककरहूँ को kakarah'ñ, or kakara- } some one, or  
h'ñ kē, } any one.

Inst. ककरहँ सँ *kakarah'ñ sā*, by any one, etc.

Dat. { ककारहँ, ककारहँ के॑ kakarah'ñ or kakara- } to any one,  
h'ñ ke, } etc.

Abl. ककरहू से *kakarah'ñ sā*, from any one, etc.

Gen. ककरो *kakaro*, of any one, etc.

Loc. ककरहँ मे॒ kakarah'ñ mē, in any one, etc.

## INDEFINITE PRONOUN.

§ 84. किछु *kichh'*, any thing.

Nom. किछु *kichh'*, any thing.

Acc. किछु के\* *kichh' ke*, any thing.

Inst. ਕਿਛੁ ਵੱ *kichh' sā*, by any thing.

Dat. किछु के *kichh' ke*, to any thing.

Abl. किछु सँ *kichh' sā*, from any one.

Gen. किछूक *kichhuk*, of any thing.

Loc. **किछु में** *kichh' mē*, in any thing.

## INDEFINITE PRONOUN.

किछु *kichh'*, something.

Nom. किछु *kichh'*, something.

Acc. कथु के<sup>०</sup> *kathú kē*, something.

Inst. कथु सँ *kathú sā*, by something.

Dat. कथु के<sup>०</sup> *kathú kē*, to something.

Abl. कथु सँ *kathú sā*, from something.

Gen. कथुक *kathuk*, of something.

Loc. कथु मे<sup>०</sup> *kathú mē*, in something.

## ADJECTIVAL PROXIMATE DEMONSTRATIVE PRONOUN.

§ 85. इ *i* or इ<sup>०</sup> *(nena)* *i* or *i* (*nena*), this, used only as an adjective, when referring to animate objects and used either as an adjective or substantive when referring to inanimate objects.

## SINGULAR.

Nom. इ or इ<sup>०</sup> (*nena*) *i* or *i* (*nena*), this (boy).

Acc. इहि (*nena*) के<sup>०</sup> *eh'* (*nend'*) *kē*, this (boy).

Inst. { इहि (*nene*), इहि (*nena*) सँ *eh'* (*nene*) or *eh'* } by this (*nend'*) *sā*, } (boy).

Dat. इहि (*nena*) के<sup>०</sup> *eh'* (*nend'*) *kē*, to this (boy).

Abl. इहि (*nena*) सँ *eh'* (*nend'*) *sā*, from this (boy).

Gen. इहि (*nena*) *eh'* (*nend'*) of this (boy).

Loc. इहि (*nena*) मे<sup>०</sup> *eh'* (*nend'*) *mē*, in this (boy).

## PLURAL.

Nom.	$\left\{ \begin{array}{l} \text{इ or ई सभ (नेना)} i \text{ or } i \text{ sabh (nená)}, \\ \text{इ or ई (नेना) सभ } i \text{ or } i \text{ (nená) sabh,} \end{array} \right.$	$\left\} \text{these (boys).} \right.$
Acc.	$\left\{ \begin{array}{l} \text{रहि सभ (नेना) के॒ eh' sabh (nená) kē,} \\ \text{रहि (नेना) सभ के॒ eh' (nená) sabh kē,} \end{array} \right.$	$\left\} \text{these (boys).} \right.$
Inst.	$\left\{ \begin{array}{l} \text{रहि सभ (नेने॑) eh' sabh (nenē),} \\ \text{रहि सभ (नेना) सं eh' sabh (nená) sā,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{by these} \\ \text{(boys).} \end{array} \right.$
Dat.	$\left\{ \begin{array}{l} \text{रहि सभ (नेना) के॒ eh' sabh (nená) kē,} \\ \text{रहि (नेना) सभ के॒ eh' (nená) sabh kē,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{to these} \\ \text{(boys).} \end{array} \right.$
Abl.	$\left\{ \begin{array}{l} \text{रहि सभ (नेना) सं eh' sabh (nená) sā,} \\ \text{रहि (नेना) सभ सं eh' (nená) saah sā,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{from these} \\ \text{(boys).} \end{array} \right.$
Gen.	$\left\{ \begin{array}{l} \text{रहि सभ (नेनाक) eh' sabh (nenák),} \\ \text{रहि (नेना) संभक eh' (nená) sabhak,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{of these} \\ \text{(boys).} \end{array} \right.$
Loc.	$\left\{ \begin{array}{l} \text{रहि सभ (नेना) मे॒ eh' sabh (nená) mē,} \\ \text{रहि (नेना) सभ मे॒ eh' (nená) sabh mē,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{in these} \\ \text{(boys).} \end{array} \right.$

§ 86. Similarly is declined the adjectival remote Demonstrative Pronoun यो *o*, that, (oblique form योहि *oh'*), used only as an adjective when referring to animate objects, and either as an adjective or substantive when referring to inanimate objects.

§ 87. Note with regard to जे *je*, who, which, that, से *se*, he, she, के *ke*, who, ? which? की *ki?* what, केभी *keo*, any one, some one, किछु *kichh'*, any thing and किछ *kichh'*, something. These words are only used, when declined as above, as pronouns, and not as pronominal adjectives, agreeing with any immediately succeeding noun.

When used as adjectives they discard inflections, and, if agreeing with a noun in the direct form, they (except के *ke*, who? and की *ki*, what?) retain

the forms of their respective nominatives. If, however, agreeing with a noun in the oblique form, they themselves change as follows :—

जे *je*, who, which, that, becomes जाहि *jáh'*.

से *se*, he, she, becomes ताहि *táh'*.

कोओ *keo*, any one, some one, becomes कोनो *kono*.

किछु *kichh'*, any thing, remains किछु *kichh'*.

किछु *kichh'*, something, remains किछु *kichh'*.

But के *ke*, who ? which ? and की *ki*, what ? when used adjectivally, always become कोन *kon*.

### § 88.

### Examples.

- जे आरत छल, से गेल *je árel chhal, se gel* ;—he who came, went.
- जे लोक आरत छल, से लोक गेल *je lok árel chhal, se lok gel* ;—the man who came, went.
- जकर खेत, तकर धान *jakar khet, takar dhán* ;—he who owns the field owns the rice crop.
- जाहि लोकक खेत, ताहि लोकक धान *jáh' lokak khet, táh' lokak dhán* ;—the man who owns the field, owns the rice crop.
- के छल ? *ke chhal* ? ;—who was he ?
- की कोन लाक थीक ? *o kon lok thik* ?—what caste is he ?
- ककर घोड़ छैक *kakar ghor chhaik* ;—whose horse is it ?
- कोन लोकक घोड़ छैक ? *kon lokak ghor chhaik* ?—what person is the owner of the horse ?

6. की छैक ? *ki chhaik* ?—what is it ?
10. कोन ब्रक्ष छैक ? *kon briksh chhaik* ?—what tree is it ?
11. कथी मे" पानि लाल छह ? *kathi mē páni läl chhah* ?—in what have you brought the water ?
12. कोन लोटा मे" पानि लाल छह ? *kon lotá mē páni läl chhah* ?—in what *lotá* have you brought the water ?
13. कोओ नहिँ आएल ? *keo nah'ñ del* ;—no one came.
14. कोनो नेना नहिँ आएल *kono nendá nah'ñ del* ;— no boy came.
15. ओहि याम मे" ककरो किछु नहिँ छैक *oh' grám mē kakaro kichh' nah'ñ chhaik* ;—in that village no one has any property.
16. ओहि यामक कोनो बनिशाँ से किछु नहिँ भेटत *oh' grámak kono baniá sā kichh' nah'ñ bhētat* ;—he will get nothing from any shopkeeper of that village.
17. किछु अमोट पठबिह *kichh' amot pathabiha* ;—send me some mango conserve.
18. ओ औषध कथू मे" धैल होतैल *o aukhadh kathú mē dhail hotaik* ;—that medicine must be kept in something.

## DERIVATIVE PRONOMINAL FORMS.

§ 89. The following table gives in a succinct form the various derivative pronominal forms.

It explains itself, and further comment is unnecessary.

Near Demonstrative.	Remote Demonstrative.	Interrogative.	Relative.	Correlative.
ए this.	जो that.	कि or कौन who?	जो who, which.	जे that.
Time.	एहन now.	कहन when?	जहन when.	तहन then.
Place.	एतय here. एत्तर hither.	जातय where?	जातय wherever.	तातय there. तेहर thither.
Manner.	एता thus.	कौना in that way.	जोना how?	जेना as. जेना so.
Likenesses.	एहन like this.	जोहन like that.	जेहन like what.	जेहन like the same.
Quantity or Number.	अतिक this much.	जटिक how much.	जटिक as much.	रतिक so much.

## CHAPTER VII.

## NUMERALS.

## CARDINALS.

§ 90. The following are the Cardinals up to 100. It will be observed that they differ from those in use in Hindi. It has not been thought necessary to transliterate them.

१ एक	२१ एकैस
२ दुह	२२ बाइस
३ तीनि	२३ तैस
४ चारि	२४ चैवीस
५ पाँच	२५ पच्चीस
६ छौ	२६ छ्वीस
७ सात	२७ सत्ताइस
८ आठ	२८ आठाइस
९ नौ	२९ उनतीस
१० दश	३० तीस
११ एगारह	३१ एकतीस
१२ बारह	३२ बनीस
१३ तेरह	३३ तेँतीस
१४ चौदह	३४ चौँतीस
१५ पन्द्रह	३५ पैँतीस
१६ सोलह or सोडह	३६ छतीस
१७ सत्रह	३७ सैँतीस
१८ आठारह	३८ आठतीस
१९ उनैस	३९ उनचालीस or उनचालीस
२० वीस	४० आलीस

४१ एकतालीस	६७ सतसठि or सतसडि
४२ बेआलीस	६८ अठसठि or अड़सठि or अठसडि
४३ तैंतालीस	६९ उनहसरि
४४ चैंआलीस	७० सतरि
४५ पैंतालीस	७१ अकाहसरि
४६ छेआलीस	७२ बहसरि
४७ सैंतालीस	७३ तेहसरि
४८ अठतालीस	७४ चौहसरि
४९ उनवास or उनवास	७५ पचहसरि
५० पचास	७६ छेहसरि
५१ एकावन	७७ सतहसरि
५२ बावन	७८ अठहसरि
५३ तिरपन	७९ उनासी
५४ चौवन	८० असी
५५ पचपन	८१ एकासी
५६ क्षपन	८२ बेरासी or बेआसी
५७ सतावन	८३ तेरासी
५८ अठावन	८४ चौरासी
५९ उगसठि	८५ पचासी
६० साठि	८६ छेआसी
६१ एकसठि or एकसडि	८७ सतासी
६२ बासठि or बासडि	८८ अठासी
६३ तिरसठि or तिरसडि	८९ नवासी
६४ चैंसठि or चौंसडि	९० नवी
६५ पैंसठि or पौंसडि	९१ एकानव
६६ छेआसठि or छेआसडि	९२ बरानव or बेआनव

६३ तेसानवे	६७ सततानवे
६४ चौरानवे	६८ आठानवे
६५ पाचानवे	६९ निनानवे
६६ छेष्यानवे	१०० सै

## ORDINALS.

§ 91. Ordinals are simple in their formation and run as follows:—

पहिल first.	सातम seventh.
दोसर second.	आठम eighth.
तेसर third	नौम ninth.
चौथ or चारिम fourth.	दशम tenth.
पाचम fifth.	एगारहम eleventh.
छठम sixth.	

Etcetera; the ordinals of the remaining numbers being formed by adding म as a termination.

## FRACTIONAL NUMBERS.

§ 92. The following are useful:—

पाचो a quarter.
क्षाथ a half.
पैत्र three quarters; or, less by a quarter.
सबैयां one and a quarter; or, plus a quarter.
डेक्षोडा one and a half; or, plus a half.

## AGGREGATE NUMBERS.

§ 93. Note the form दुन् both.

## PART III.

## THE VERB.

## CHAPTER VIII.

## PRELIMINARY.

§ 94. The *Maithil* verb delights in a redundancy of forms. Like all partially cultivated languages, it has few parts of which there are not two or three optional forms. These optional forms are not local peculiarities, but are all used by the same speaker as his fancy or as the rhythm of the sentence dictates. I cannot find out that they represent any different shades of meaning. I shall throughout the following paradigms give first the forms most commonly used, and shall then note after each tense, the optional forms which I have been able to collect.

§ 95. The Maithil verb is of three kinds—active, neuter, and passive. I shall not deal with the passive verb now but shall treat of its peculiarities in another section. The difference between active (or transitive) and neuter (or intransitive) verbs will be treated of further on in this section.

§ 96. The verb has no moods, in the sense of those which we find in Greek or Latin,—that is to say two or more moods, each with its own array of tenses. It has, it is true, a conditional, an imperative, and an infinitive form, but these have few tense forms, and it is more convenient to consider them as tenses, like the *kálas* (*tempora*) or tenses of Sanskrit.

§ 97. Taking them in this sense, there are nine commonly used tenses in Maithili, corresponding to the nine tenses, mentioned by Mr. Etherington, as being commonly used in Hindí;—viz. 1. the Present, 2. the Imperfect, 3. the Past, 4. the Perfect, 5. the Pluperfect, 6. the Future, 7. the Retrospective Conditional, 8. the Prospective Conditional, 9. the Imperative.

§ 98. These tenses have no number, but they make up for this by having in transitive verbs each no less than twenty four personal forms, each of which has many varieties. Intransitive verbs have half that number of forms.

§ 99. In the first place, it has two genders, and hence there are twelve pairs of forms, one member of each pair being used when the subject of the verb is masculine, and the other when it is feminine.

§ 100. Again, there are three persons, the first person, the second person, and the third person, each of which is determined also by the subject of the verb. There are thus in transitive verbs four masculine and four

feminine forms, and in intransitive verbs two masculine and two feminine forms (each with its varieties), for each person, and it now remains to consider these personal forms.

§ 101. I shall first deal with the four personal forms of the transitive verb. These four forms exhibit to a wonderful degree the luxuriance of the language. They depend not only on the subject, but on the object of the verb. We are accustomed, in languages like Bangali, to meet with so called Respectful and Disrespectful forms of the verb, which are used according to the social position in the kingdom of ideas of the subject of the verb, but in Maithili this distinction of rank is carried to a much greater length, for the form of the word is not only governed by the social position of the subject, but by that of the object. We thus have four forms of each person—

1. When the subject and object are both superior.
2. When the subject is superior, and the object inferior.
3. When the subject and object are both inferior.
4. When the subject is inferior, and the object superior.

Examples in order would be,—

1. He (a king) sees him (a king).
2. He (a king) sees him (a slave).
3. He (a slave) sees him (a king).
4. He (a slave) sees him (a slave).

In each of these sentences the word "sees" would be rendered by a different form of the verb.

§ 102. These different forms I have called as follows:—

1. Double Honorific.
2. Honorific-non-Honorific.
3. Double non-Honorific.\*
4. Non-Honorific-Honorific.

The first is that form in which the subject and the object are both superior. The second is that in which the subject is superior and the object inferior. The third, that in which subject and object are both inferior; and the fourth that in which the subject is inferior, and the object superior.

§ 103. The intransitive verb has no object, and hence its form cannot be determined by the object. It has hence for each gender and person only two forms, depending only on the subject.—It prefers (but by no means universally) forms corresponding to the Honorific-non-honorific and Double non-honorific of the transitive verb. That is to say it prefers the forms which, in a transitive verb, show the object to be inferior. The Honorific form

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\* This is the general rule. Practically, however, we often find the 1st and 3rd forms used, when no special respect is attributed to the object.

of the intransitive verb, corresponds to the Honorific non-honorific of the transitive and similarly the non-honorific, to the double non-honorific. Besides the above distinction there are some important differences of conjugation between the transitive and intransitive verb, which will be noted further on.

§ 104. I shall commence by describing the formation of the transitive verb, as being the fuller of the two, and shall then proceed to note the points in which the intransitive verb differs from it.

§ 105. The infinitive of the verb ends in **अब ab**, or **एब eb**, and the conjugational base or root of the verb may be found by cutting off this **अब ab**, or **एब eb**, from the infinitive. Thus **देखब dekhab** is the infinitive mood, and means "to see." Cutting off **ब ab** we obtain **देख dekh**, which is the root.

§ 106. By adding, the termination **ऐत ait** to the root we obtain the present participle. Example, **देखैत dekhait**, "seeing".

§ 107. By adding the termination **अल al** to the root we obtain the past participle. Example, **देखल dekhal**, "seen".

§ 108. From these four forms, the root, the present participle, and the past participle, all the tenses of a verb are formed. *viz.*—

Four from the root,

1. The Prospective Conditional or Simple Present.
2. The Future.
3. The Imperative, and
4. The Retrospective Conditional.

Two from the present participle,

1. The Present (Periphrastic), and
2. The Imperfect.

Three from the past participle,

1. The Past.
2. The Perfect.
3. The Pluperfect.

Note that in the High Hindi the Retrospective Conditional is said to be formed from the Present Participle. In Maithili it is apparently formed from the root but the point is very doubtful.

§ 109. Before proceeding further, it is necessary to learn the conjugation of the verb personal, which is as follows.

§ 110. The verb personal is irregular in many respects, different parts being derived from three different roots, of which the infinitives are or are supposed to be.

1. **छब** *chhab*, to be.
2. **थिकब** *thikab*, to stand (?)
3. **रहब** *rahab*, to remain.

It is also defective, only the present and imperfect forms existing. A past participle is also borrowed from the irregular verb **होएब** *hoeb*, to be.

## CHAPTER VIII.

### THE AUXILIARY VERB.

**छब** *chhab* *४c.*, to be (not used in this form.)

§ 111.

#### PRESENT TENSE.

“I am” &c.

#### FORM I.

*Used when no special respect is attributed to the object.*

#### MASCULINE.

##### a. Honorific.

1st. P. **हम**, or **हमरा सभ छी** *ham*, or *ham'rā sabh chhī*,<sup>(1)</sup> I am, or we are.

2nd P. **आहा**, or **आहा सभ छी** *ahā'*, or *ahā' sabh chhi*,<sup>(1)</sup> you are.

3rd P. **ओ**, or **ओ सभ छथि** *o*, or *o sabh chhath'*,<sup>(2)</sup> he is, or they are.

(1) Optional forms of **छी** are **छिए** *chhīai*, and **छिएक** *chhīaik*. The forms **छिएौ** *chhīau*, **छिएौक** *chhīauk* and **छिएहू** *chhīah'*, are also used, but only in the first person.

*b. Non-Honorific.*

1st P. हम, or हमरा सभ छी *ham*, or *ham'rā sabh chhi*,<sup>(1)</sup> I am, or we are,

2nd P. तोँह, or तोहरा सभ छह *tōh*, or *toharā sabh chah*,<sup>(2)</sup> you are.

3rd P. ओ, or ओ सभ अछि *o*, or *o sabh achh'*,<sup>(4)</sup> he is or they are.

(1) Optional forms for छी are छिए *chhiai*, छिएक *chhiaik*, छिओ *chhiau*, छिओक *chhiauk*, and छिअहू *chhiah*.

(2) Optional forms of छह *chhah* are छै *chhē*, छैं *chhāi*, छहक *chhahak* and छहीक *chhahik*.

(4) Optional forms of अछि *achh'* are छै *chhai*, छैक *chhaik*, छौ *chhau*, and छौक *chhauk*.

## FEMININE.

The feminine is the same as the masculine, except that in the 2nd Person non-Honorific, the form छहि *chhah'ñ* is substituted for छह *chhah*.

## FORM. II.

*Used when special respect is attributed to the object.*

## MASCULINE.

## Honorific.

1st P. हम, or हमरा सभ छिएन्हि, *ham*, or *ham'rā sabh chhiainh'*, I am or we are.

2nd P. अहाँ, or अहाँ सभ छिएन्हि *ahā'*, or *ahā' sabh chhiainh'*, You are.

3rd P. ओ, or ओ सभ छथून्हि *o*, or *o sabh chhathúnh'*, he is, or they are.

(3) An optional form of छथून्हि *chhathúnh'*, is छथीन्हि *chhathinh'*.

## Non-Honorific.

1st P. हम or हमरा सभ छिएन्हि, *ham* or *ham'rā sabh chhiainh'*, I am, or we are.

2nd P. तोँह् or तोहरा सम छहून्हि *tōh*, or, *tōhardá sabh chhahúnh'*, you are.

3rd. P. ओ, or ओ सम छैहून्हि *o*, or *o sabh chhainh'*, he is, or they are.

#### FEMININE.

The Feminine is the same as the Masculine.

§ 112. Another form of the verb substantive present is derived from the root थिक् *thik*. It is conjugated as follows, personal pronouns and meaning being omitted for the sake of brevity.

#### FORM I.

*Used when no special respect is attributed to the object.*

##### MASCULINE.

<i>Honorific.</i>	<i>Non-Honorific.</i>
1st. P. थिकहूँ <i>thikah'ñ</i> , <sup>1</sup>	थिकहूँ <i>thikah'ñ</i> <sup>1</sup>
2nd P. थिकहूँ <i>thikah'ñ</i> , <sup>1</sup>	थिकाहूँ <i>thikáh</i> , <sup>2</sup>
3rd P. थिकाहूँ <i>thikáh</i> , <sup>3</sup>	थिक <i>thik</i> . <sup>4</sup>

(1) Optional forms for थिकहूँ *thikah'ñ* are थिकिए *thikiai*, and थिकिएक *thikiaik*. The forms थिकिएी *thikiau*, थिकिएीक *thikiauk*, and थिकिएहूँ *thikiah'* are also used but only in the first person.

(2) Optional forms for थिकाहूँ *thikáh* (2nd Person non-Honorific) are थिकें *thikē*, थिकैं *thikaiñ*, थिकहकूँ *thikahak*, and थिकहीकूँ *thikahik*.

(4) Optional forms for थिक *thik* are थीक *thik*, थिकै *thikai*, थिकैकूँ *thikaik*, थिकैं *thikau*, and थिकैकूँ *thikauk*.

##### FEMININE.

<i>Honorific.</i>	<i>Non-Honorific.</i>
1st P. थिकहूँ <i>thikah'ñ</i> , <sup>1</sup>	थिकहूँ <i>thikah'ñ</i> , <sup>1</sup>
2nd P. थिकहूँ <i>thikah'ñ</i> , <sup>1</sup>	थिकीहूँ <i>thikih</i> , <sup>2</sup>
3rd P. थिकीहूँ <i>thikih</i> , <sup>3</sup>	थीकि <i>thik'</i> . <sup>4</sup>

(1) Optional forms of **थिकहँ** *thikah'ñ* are already given under the masculine.

(2 & 3) An optional form of **थिकीह** *thikih* is **थिकौहि** *thikih'*.

(4) Optional forms of **थीकि** *thik'* are given under the masculine, as optional forms of **थिक** *thik*.

### FORM II.

*Used when special respect is attributed to the object.*

#### MASCULINE.

##### *Honorific.*

##### *Non-Honorific.*

1st P. **थिकिएहि** *thikiainh'*,<sup>1</sup> **थिकिएहि** *thikiainh'*,<sup>1</sup>

2nd P. **थिकिएहि** *thikiainh'*,<sup>1</sup> **थिकहून्हि** *thik'hünh'*,<sup>2</sup>

3rd P. **थिकथून्हि** *thik'thünh'*,<sup>3</sup> **थिकैहि** *thikainh'*,<sup>4</sup>

(3) An optional form is **थिकथीहि** *thik'thinh'*.

#### FEMININE.

The Feminine is the same as the Masculine.

§ 113. NOTE. Wherever the persons of **ही chhi** can be used, the corresponding forms of **थिकहँ** *thikah'ñ* can also be used. This rule is universal, and must be noted. **ही chhi** is used as an auxiliary in forming the present and perfect tenses of other verbs, and in those cases **थिकहँ** *thikah'ñ* can always be substituted for it. In the verbal paradigms, I shall only give **ही chhi** as an auxiliary, but it must never be forgotten that **थिकहँ** can also be used.

#### IMPERFECT TENSE.

#### § 114.

“I was” etc.

#### FORM I.

*Used when no special respect is attributed to the object.*

##### *a. Honorific.*

1st P. **हम**, or **हमरा सभ छलहँ** *ham*, or *ham'rá sabh chhalah'ñ*,<sup>1</sup>  
I was or we were.

2nd P. अहा, or अहा सभ छलहुँ *ahā*, or *ahā sabh chhalah'ñ*,<sup>1</sup>  
you were.

3rd P. ओ, or ओ सभ छलाहुँ *o*, or *o sabh chhalah'*<sup>3</sup>, he was or  
they were.

(1) Optional forms of छलहुँ are छलिए *chhalai*, and छलिएक *chhalaiak*.  
The forms छलिओ *chhaliau*, छलिओक *chhaliauk* and छलिओह *chhaliah'* are also  
used, but only in the 1st Person.

*b. Non-Honorific.*

1st P. हम, or हमरा सभ छलजँ *ham*, or *ham'rā sabh chhalah'ñ*,<sup>1</sup>  
I was, or we were.

2nd P. तोहुँ, or तोहरा सभ छलाहुँ *tōh*, or *tōhā sabh chhalah'*,<sup>2</sup>  
you were.

3rd P. ओ, or ओ सभ छल *o*, or *o sabh chhal*,<sup>4</sup> he was, or they  
were.

(1) Optional forms of छलहुँ *chhalah'ñ* are given above.  
(2) Optional forms of छलाहुँ *chhalah* are छलै *chhalē*, छलैँ *chhalāi*, छलहक  
*chhal'hak*, and छलहीक *chhal'hik*.  
(3) Optional forms of छल *chhal* are छलै *chhalai*, छलैक *chhalaiak*, छलै  
*chhalau*, and छलैक *chhalauk*.

FEMININE.

(Personal pronouns, and meanings are omitted to save space).

<i>Honorific.</i>	<i>Non-Honorific.</i>
1st P. छलहुँ <i>chhalah'ñ</i> , <sup>1</sup>	छलहुँ <i>chhalah'ñ</i> , <sup>1</sup>
2nd P. छलहुँ <i>chhalah'ñ</i> , <sup>1</sup>	छलीहुँ <i>chhalih'</i> , <sup>2</sup>
3rd P. छलीहुँ <i>chhalih'</i> , <sup>3</sup>	छलि <i>chhal'</i> , <sup>4</sup>

(1) Optional forms of छलहुँ are given above.  
(2&3) An optional form of छलीहुँ *chhalih* is छलीहि *chhalih'*.  
(4) Optional forms of छलि *chhal'*, are given under the masculine as  
optional forms of छल *chhal*.

## FORM II.

*Used when special respect is attributed to the object.*

## MASCULINE.

a. *Honorific.*

1st P. इम, or इमरा सभ छलिएन्हि ham, or ham'rā sabh chhaliainh', I am or we were.

2nd P. अहाँ or अहाँ सभ छलिएन्हि ahā', or ahā' sabh chhaliainh', you were.

3rd P. ओ or ओ सभ छलथून्हि o, or o sabh chhal'thúnh'.<sup>3</sup> He was or they were.

(3) An optional form of छलथून्हि chhal'thúnh', is छलथीन्हि chhal'thính.'

b. *Non-Honorific.*

1st P. इम or इमरा सभ छलिएन्हि ham, or ham'rā sabh chhaliainh', I was, or we were.

2nd P. तोहर, or तोहरा सभ छलहून्हि<sup>2</sup> tōh, or toharā sabh chhal'húnh', You were.

3rd P. ओ, or ओ सभ छलैन्हि<sup>1</sup> o, or o sabh chhalainh'. He was, or they were.

## FEMININE.

The Feminine is the same as the Masculine.

§ 115. Another form of the imperfect of the verb substantive is formed from the root रह rah. It is conjugated as follows, Personal Pronouns and meaning being omitted for the sake of brevity.

## FORM I.

*Used when no special respect is attributed to the object.*

## MASCULINE.

*Honorific.*

1st P. रही rahi'

2nd P. रही rahi'

3rd P. रहथि rahath'<sup>3</sup>

*Non-Honorific.*

रही rahi'

रहह rahah,<sup>2</sup>

रहौ rahau.<sup>4</sup>

(1) Other forms are रहिए *rahiai*, रहिएक *rahiaik*. The forms रहिएौ *rahiau*, रहिएौक *rahiauk* and रहिएह *rahiah*, are also used, but only in the first person.

(2) Other forms are रह *rah*, रहहक *rahahak*, and रहहीक *rahahik*.

The Feminine is the same as the Masculine, except that the form रहहीह *rahah'ñ* is substituted for रहह *rahah* of the 2nd Person non-Honorific.

## FORM II.

*Used when special respect is attributed to the object.*

### MASCULINE.

Honorific.	Non-Honorific.
1st P. रहिएन्ह <i>rahiainh</i> <sup>1</sup>	रहिएन्ह <i>rahiainh</i> <sup>1</sup>
2nd P. रहिएन्ह <i>rahiainh</i> <sup>1</sup>	रहहून्ह <i>rah'húnh</i> <sup>2</sup>
3rd P. रहथून्ह <i>rah'thúnh</i> <sup>3</sup>	रहेन्ह <i>rahainh</i> <sup>4</sup>

(3) Another form is रहथीन्ह *rah'thính*.

### FEMININE.

The Feminine is the same as the Masculine.

§ 116. NOTE. Wherever the persons of छलहूँ *chalah'n* can be used, the corresponding forms of रही *rahí* can also be used. This rule is universal, and must be noted. छलहूँ *chhalah'ñ* is used as an auxiliary in forming the imperfect and pluperfect tenses of other verbs, and in those cases रही *rahí* can always be substituted for it. In the verbal paradigms I shall only give छलहूँ *chhalah'ñ* as an auxiliary, but it must never be forgotten that रही *rahí* can also be used.

§ 117. The only remaining form in use is as follows :—

### PAST PARTICIPLE.

Masculine, भेल *bhel*.

Feminine, भेली *bhel'*.

## CHAPTER IX.

## THE TRANSITIVE VERB.

§ 118. I now proceed to give the conjugation in full of the transitive verb देखन् *dekhab* to see. I shall not discuss the numerous personal terminations, for they are too many, and their origin is too obscure for me to attempt any satisfactory explanation concerning many of them. I shall first, however, as briefly as possible describe the formation of the Tense stems to which the personal terminations are attached.

## § 119. (1) Tenses formed from the Root.

a. The stem of the Prospective Conditional is the root itself unaltered, to which the personal terminations are added directly.

§ 120. b. The Future has two distinct stems, one formed by adding °अव-*ab* directly to the root, and the second by adding °अत-*at* either directly to the root, or with an intermediate °इ-*i* (in the latter case the initial °अ-*a* of the stem termination being omitted). We thus get देखन् *dekhab*, and देखत् *dekhat*, or देखित् *dekhit*. To either of these stems the termination °ग-*ga*, can optionally be suffixed. It seems to me that one of these forms is derived from the infinitive. That the future is frequently formed from infinitives is well known to students of comparative philology. Familiar examples are the Sanskrit भवितास्मि *bharitásmi* “I am to be”\* or “I shall be” and the French *j'aimer-ai* “I have to love”, or “I shall love”. In the same way we have देखन्-ग *dekhab-ga* “I go to see”, that is “I shall see.” In ordinary conversation the final termination °ग-*ga* may be left out, but the above is the full form, and it is that to which we must look for a derivation.

§ 121. With respect to the stem देखित् *dekhit* or देखत् *dekhat*, I have no distinct suggestion to make as to its formation. It seems to be connected in some way with the present participle, but how I do not know.

§ 122. I venture to suggest one derivation of this form, which I only put forward to invite discussion, and not with any persuasion as to its truth. Is it possible that देखित् *dekhit* may be connected with a low Sanskrit form of दर्शिता *dars'ita*, the less common form of the periphrastic future of दृश् *dris'* “to see”? The derivation does not seem to me to be very violent, but I have no proof to offer of it, and only put it forward as a suggestion and nothing more.

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\* भविता “a be-er” is evidently closely connected with the infinitive भवितु “to be”.

§ 123. The stem of the Imperative is the root itself, to which the personal terminations are added direct.

§ 124. *d.* I have been in some doubt as to whether I ought to class the Retrospective Conditional as derived from the root, or from the present participle. In the cognate modern languages the corresponding tense is usually said to be derived from the latter, but I hesitate in following suit in this case, the characteristic diphthong ए ai, of the present participle being absent from the tense, except in one form of the 3rd person non-Honorific (देखैत *dekhait*). As the stem of this tense is similar in form to the second stem of the future (viz. देखित *dekhit*) I have classed it as a tense derived from the root.

§ 125. Tenses formed from the Present Participle.

*a & b.* Both Present and Imperfect are periphrastic; and are formed by subjoining the conjugated Present and Imperfect tenses of the auxiliary verb directly to the Present Participle.

§ 126. (3) Tenses formed from the Past Participle.

*a.* The stem of the past tense is formed by adding the personal terminations to the Past Participle direct.

§ 127. *b.* There are two conjugational forms of the Perfect.

The first is formed by subjoining the word अहि *akh* "he is" to the conjugated Past tense. How any meaning is arrived at out of this queer compound I do not pretend to say.

§ 128. The second conjugational form of the Perfect is obtained by subjoining the conjugated Present tense of the verb substantive to a slightly modified form of the Past Participle.

§ 129 *c.* The Pluperfect is formed by subjoining the Imperfect tense of the verb substantive to the same modified form of the Past Participle which we observed in the Perfect.

§ 130. It will be convenient, as an aid to memory, to give the tenses in the order given in § 108, and not in order of time.

## CONJUGATION OF A TRANSITIVE VERB.

## ACTIVE VOICE.

Model Verb देख *dekhab*, “to see”.

## PRINCIPAL PARTS.

## § 131.

Root	... देख् <i>dekh</i> , “see.”
Present participle	... देखैत <i>dekhait</i> , “seeing”.
Past participle	... देखल् <i>dekhal</i> , “seen”.

1. Four tenses are formed from the root देख् *dekh*.

## § 132. a. THE PROSPECTIVE CONDITIONAL or SIMPLE PRESENT.

“(If) I see,” (If) I should see,” etc.\*

## FORM I.

Used when no special respect is attributed to the object.

## MASCULINE.

Honorific.	Non-Honorific.
1st. P. देखी <i>dekhī</i> , <sup>1</sup>	देखी <i>dekhī</i> . <sup>1</sup>
2nd P. देखी <i>dekhī</i> , <sup>1</sup>	देखह <i>dekhah</i> , <sup>2</sup>
3rd P. देखथि <i>dekhathī</i> , <sup>3</sup>	देखौ <i>dekhau</i> . <sup>4</sup>

(1) Other forms are देखिए *dekhiai*, देखिएक *dekhiaik*. The forms देखिओ *dekhiau*, देखिओक *dekhiauk*, and देखियह *dekhiah*, are also used, but only in the first person.

(2) Other forms are देख *dekh*, देखहक *dekhahak*, देखहीक *dekhahik*.

The FEMININE is conjugated like the masculine; except that in the 2nd person non-Honorific the form देखह *dekhah* is not used, the form देखहि *dekhah* being used instead.

\* In poetry this tense is frequently used in the sense of the Present. It is then called the SIMPLE PRESENT in contradistinction to the PERIPHRASTIC PRESENT formed from the Present Participle.

## FORM. II.

*Used when special respect is attributed to the object.*

### MASCULINE.

<i>Honorific.</i>	<i>Non-Honorific.</i>
1st P. देखिएन्हि dekhiainh', <sup>1</sup>	देखिएन्हि dekhiainh', <sup>1</sup>
2nd P. देखिएन्हि dekhiainh', <sup>1</sup>	देखहून्हि dekh'húnh', <sup>2</sup>
3rd P. देखथून्हि dekh'thúnh', <sup>3</sup>	देखौन्हि dekhaunk', <sup>4</sup>

(1) Another form is देखिअन्हि *dekhaunk'*, which, however, is only used in the first person.

The **FEMININE** is the same as the masculine.

§ 133.

## b. THE FUTURE

"I shall or will see," etc.

### Form I.

*Used when no special respect is attributed to the object.*

### MASCULINE.

<i>Honorific.</i>	<i>Non-Honorific.</i>
1st P. देखब <i>dekhab</i> , <sup>1</sup>	देखब <i>dekhab</i> , <sup>1</sup>
2nd P. देखब <i>dekhab</i> , <sup>1</sup>	देखबह <i>dekh'bah</i> , <sup>2</sup>
3rd P. देखताह <i>dekh'táh</i> , <sup>3</sup>	देखत <i>dekhat</i> , <sup>4</sup>

(1) Other forms are देखवै *dekh'bai*, देखवैक *dekh'baik*, देखतिए *dekh'tiai*, देखतिएक *dekh'tiaik*, देखितंहु *dekhitāh'n*, and देखितहु *dekhiah*. The forms देखवै *dekh'bau*, देखवैक *dekh'bauk*, देखतिओ *dekh'tiau*, देखतिओक *dekh'tiauk*, देखिओ *dekhiau*, देखिओक *dekhiauk*, and देखोग *dekhiga*, are also used, but only in the first person.

(2) Other forms are देख्बैं *dekh'bē*, देख्बहक *dekh'bahak*, and देख्बहीक *dekh'bahīk*.

(4) Other forms are देखतै *dekh'tai*, देखतैक *dekh'taik*, देखतौ *dekh'tau*, देखतौक *dekh'tauk*.

In the FEMININE the following forms are substituted.

For 2, देखतैहि *dekh'bāh'ñ*.

For 3, देखतौहि *dekh'tih*, or देखतिहि *dekh'tih'*.

For 4, देखति *dekhat'* instead of देखत *dekhat*. The remaining forms are common to both genders.

## FORM II.

*Used when special respect is attributed to the object.*

### MASCULINE.

#### *Honorific.*

#### *Non-Honorific.*

1st P. देखबैन्हि <i>dekh'bainh'</i> ,	देखबैन्हि <i>dekh'bainh'</i> ,
2nd P. देखबैन्हि <i>dekh'bainh'</i> ,	देखबहून्हि <i>dekh'bahinh'</i> ,
3rd P. देखयून्हि <i>dekh'thúnh'</i> ,	देखतैन्हि <i>dekh'tainh'</i> .

(3) Another form is देखथीन्हि *dekh'thính'*.

The FEMININE the same as the masculine.

NOTE. That to all the above forms, with the exception of देखीग *dekhíga*, the termination °ग-गा, can optionally be added. In this syllable the inherent °च-ा, is pronounced. E. g. देखब *dekhab*, or देखबग *dekhab'ga*.

## § 134.

### THE IMPERATIVE.

“Let me see,” “See thou,” etc.

### FORM I.

*Used when no special respect is attributed to the object.*

### MASCULINE.

#### *Honorific.*

#### *Non-Honorific.*

1st P. देखू <i>dekhú</i> ,	देखू <i>dekhú</i> ,
2nd P. देखू <i>dekhú</i> ,	देखह <i>dekhah</i> ,
3rd P. देखथू <i>dekhath'</i> ,	देखौ <i>dekhau</i> .

\* NOTE. The final °च-ा in this form is pronounced.

(1) Other forms are देखिए *dekhiai*, देखिएक *dekhiaik*, and देखिएकू *dekhiah'*. The forms देखिएौ *dekhiau*, and देखिएौक *dekhiauk*, are also used, but only in the first person.

(2) Other forms are देख *dekh*, देखहक *dekhahak*, and देखहीक *dekhahik*.

The FEMININE is conjugated like the masculine, except that in the 2nd person non-Honorific the form देखह *dekhah*, is not used, the form देखहि *dekhah'ñ* or देखहिू *dekhah'ñ* being used instead.

## FORM II.

*Used when special respect is attributed to the object.*

### MASCULINE.

#### Honorific.

#### Non-Honorific.

1st P. देखिएन्हि <i>dekhiainh'</i>	देखिएन्हि <i>dekhiainh'</i>
2nd P. देखिएन्हि <i>dekhiainh'</i>	देखहून्हि <i>dekh'húnh'</i>
3rd P. देखथून्हि॒ <i>dekh'thúnh'</i>	देखौन्हि॒ <i>dekhauñh'</i>

(1) Another form is देखिएौन्हि॒ *dekhiauñh'*

The FEMININE is the same as the masculine.

## § 135. d. THE RETROSPECTIVE CONDITIONAL.

“If I had seen,” etc.

### FORM I.

*Used when no special respect is attributed to the object.*

### MASCULINE.

#### Honorific.

#### Non-Honorific.

1st P. देखितज्जँ॒ <i>dekhitah'ñ</i>	देखितज्जँ॒ <i>dekhitah'ñ</i>
2nd P. देखितज्जँ॒ <i>dekhitah'ñ</i>	देखितह॒ <i>dekhitah</i>
3rd P. देखितथि॒ <i>dekhitath'</i>	देखैत <i>dekhait</i>

(1) Other forms are देखितिरे *dekhitiiai*, and देखितिएक *dekhitiiaik*. The forms देखितिचौ *dekhitiiau*, देखितिचौक *dekhitiiauk*, and देखितङ्ग *dekhitiah'*, are also used, but only in the 1st Person.

(2) Other forms are देखितँ *dekhite*, देखितहक *dekhitahak*, and देखितहीक *dekhitalik*.

(4) Other forms are देखितै *dekhitai*, देखितैक *dekhitaik*, देखितौ *dekhitau* and देखितौक *dekhitauk*.

The FEMININE is conjugated like the masculine, except that, in the 2nd person non-Honorific, the form देखितह *dekhitah* is not used; the form देखितहँ *dekhitah'ñ* or देखितहँह *dekhitah'ñh* being used instead.

### FORM II.

*Used when special respect is attributed to the object.*

#### MASCULINE.

##### Honorific.

1st P. देखितिरेन्ह <i>dekhitiainh'</i> ,	देखितिएन्ह <i>dekhitiainh'</i> ,
2nd P. देखितिरेन्ह <i>dekhitiainh'</i> ,	देखितहून्ह <i>dekhitalinh'</i> ,
3rd P. देखितथून्ह <i>dekhit'thinh'</i> ,	देखितैन्ह <i>dekhitainh'</i> .

(3) Another form is देखितथीह *dekhit'thinh'*.

The FEMININE is the same as the masculine.

#### § 136.

2. Two tenses are formed from the Present Participle देखैत *dekhait*.

##### a. THE PRESENT.

“I see or am seeing,” etc.

#### FORM I.

*Used when no special respect is attributed to the object.*

#### MASCULINE.

##### Honorific.

1st P. देखैत छी <i>dekhait chhi'</i> ,	देखैत छी <i>dekhait chhi'</i> ,
2nd P. देखैत छी <i>dekhait chhi'</i> ,	देखैत छह <i>dekhait chhah'</i> ,
3rd P. देखैत छथि <i>dekhait chhath'</i> ,	देखैत अछि <i>dekhait achh'</i> .

(1) For the auxiliary कौ *chhi* may be used क्षिए *chhiai*, and क्षिएक *chhiaik*. The forms क्षिचौ *chhiau*, क्षिचौक *chhiauk*, and क्षिचौक्ष *chhiah'*, are also used, but only in the first person.

(2) Other forms of the auxiliary are कै *chhē*, कौ *chhāi*, कहक *chhahak*, and कहीक *chhahik*.

(4) Other forms of the auxiliary are कै *chhai*, कैक *chhaik*, कौ *chhau*, and कौक *chhauk*.

#### FEMININE.

The FEMININE is conjugated like the masculine, except that the feminine form of the Present Participle, देखैति *dekhait'*, is used instead of the masculine form देखैत *dekhait*. E. g. देखैत कौ *dekhait' chhi*, instead of देखैत कौ *dekhait chhi*. The form देखैति कह *dekhait' chhah* (which might be expected as the 2nd person non-Honorific) is not used, देखैति कहि *dekhait' chhal'* or देखैति कहिं *dekhait' chhah'* being substituted.

#### FORM II.

*Used when special respect is attributed to the object.*

#### MASCULINE.

##### *Honorific.*

1st P. देखैत क्षिएन्हि *dekhait chhiainh'*;

2nd P. देखैत क्षिएन्हि *dekhait chhiainh'*;

3rd P. देखैत क्षथून्हि *dekhait chhathúnh'*;<sup>3</sup>

##### *Non-Honorific.*

1st P. देखैत क्षिएन्हि *dekhait chhiainh'*;

2nd P. देखैत क्षहून्हि *dekhait chhahúnh'*;

3rd P. देखैत क्षैन्हि *dekhait chhainh'*.<sup>4</sup>

(3) Another form of the Auxiliary is क्षयैन्हि *chhathính'*.

The FEMININE is conjugated like the masculine, except that the feminine form of the Present Participle is used as explained above.

OBSERVE.—In all the above forms, when masculine, the final <sup>०</sup>त-*t*, of the Present Participle may be, and usually is, omitted. The Participle and auxiliary then form one word. E. g. देखैत की *dekhait chhi*, or देखैकी *dekhainaikī*. Similarly, when feminine, the final <sup>०</sup>ति-*t* of the participle may be omitted. E. g. देखैती की *dekhait' chhi*, or देखैकी *dekhainaikī*.

## § 137.

## b. THE IMPERFECT.

"I was seeing," etc.

## FORM I.

*Used when no special respect is attributed to the object.*

## MASCULINE.

## Honorific.

1st P. देखैत क्लज्जँ *dekhait chhalah'ñ*,<sup>1</sup>

2nd P. देखैत क्लज्जँ *dekhait chhalah'ñ*,<sup>1</sup>

3rd P. देखैत क्लाह *dekhait chhaláh*,<sup>3</sup>

## Non-Honorific.

1st P. देखैत क्लज्जँ *dekhait chhalah'ñ*,<sup>1</sup>

2nd P. देखैत क्लाह *dekhait chhaláh*,<sup>2</sup>

3rd P. देखैत क्ल *dekhait chhal*.<sup>4</sup>

(1) Other forms of the auxiliary क्लज्जँ *chhalah'ñ*, are क्लिए *chhalai*, and क्लिएक *chhalaiik*. The forms क्लिए *chhalai*, क्लिएक *chhalaiuk*, and क्लज्जँ *chhalah'* are also used, but only in the first person.

(2) Other forms of the auxiliary are क्ले *chhalé*, क्लै *chhalai*, क्लहक *chhal'hak*, क्लाहीक *chhal'hik*.

(4) Other forms of the auxiliary are क्लै *chhalai*, क्लैक *chhalaiik*, क्लौ *chhalau*, and क्लौक *chhalauk*.

## FEMININE.

As explained under the head of the present tense, the Present Participle takes the form देखैति *dekhait'* in the feminine. Also, in the feminine, the form छलौह *chhalih*, or छलीह *chhalih* is substituted for छलाह *chhalah*, of the 3rd person Honorific, and 2nd person non-Honorific, and the form छलि *chhal'* is substituted for छल *chhal* of the 3rd person non-Honorific.

## FORM II.

*Used when special respect is attributed to the object.*

## MASCULINE.

## Honorific.

- 1st P. देखैत छलिएन्हि *dekhait chhaliainh'*;
- 2nd P. देखैत छलिएन्हि *dekhait chhaliainh'*;
- 3rd P. देखैत छलथून्हि *dekhait chhal'thunk'*<sup>3</sup>

## Non-Honorific.

- 1st P. देखैत छलिएन्हि *dekhait chhaliainh'*;
- 2nd P. देखैत छलहून्हि *dekhait chhal'hunk'*<sup>2</sup>
- 3rd P. देखैत छलैन्हि *dekhait chhalainh'*<sup>4</sup>

(3) Another form of the auxiliary is छलथैन्हि *chhal'thinh'*.

## FEMININE.

As in the Present Tense, the present participle takes the feminine termination °ति-त'. In other respects the feminine of this form is the same as the masculine.

Observe.—As in the present tense, the masculine termination °त-त, and the feminine termination °ति-त' of the present participle may optionally be omitted. E. g. देखैत छलङ्ग *dekhait chhalah'ñ* or देखैछलङ्ग *dekhai-chhalah'ñ*. The latter is the more usual form.

## § 138.

3. Three tenses are formed from the Past Participle देखल *dekhhal*.

## a. THE PAST.

“I saw,” etc.

## FORM I.

Used when no special respect is attributed to the object.

## MASCULINE.

## Honorific.

## Non-Honorific.

1st P. देखलङ्गँ *dekh'lah'ñ*,<sup>1</sup>

देखलङ्गँ *dekh'lah'ñ*,<sup>1</sup>

2nd P. देखलङ्गँ *dekh'lah'ñ*,<sup>1</sup>

देखलह *dekh'lah*,<sup>2</sup>

3rd P. देखलन्हि *dekh'lank'*,<sup>3</sup>

देखलक *dekhala*<sup>4</sup>

(1) Other forms are देखल *dekhal*, देखलिए *dekh'liai*, देखलिएक *dekhaliaik*, देखलै *dekh'lai* देखलैक *dekh'laik*, and देखलौ *dekh'li*. The forms देखलिअ *dekh'liau*, देखलिअक *dekh'liauk*, देखलौ *dekh'lau*, देखलौक *dekh'lauk*, and देखलिअह *dekh'liah'* are also used, but only in the first person.

(2) Other forms are देखले<sup>5</sup> *dekh'lē*, देखलै<sup>6</sup> *dekh'lāi*, देखलहक *dekh'lahak*, and देखलहैक *dekh'lahik*.

(4) Other forms are देखलकै *dehal'kai*, देखलकैक *dekhalaik*, देखलकौ *dekhalkau*, and देखलकौक *dekhalkauk*.

## FEMININE.

The following forms are substituted:—

In (1). For देखल *dekhal*; देखलि *dekhal*.<sup>7</sup>

In (2). For देखलह *dekhlah*; देखलिह *dekh'lih*, or देखलौहि *dekh'lih'*.

## FORM II.

Used when special respect is attributed to the object.

## MASCULINE.

## Honorific.

## Non-Honorific.

1st P. देखलैन्हि *dekh'lainh'*,<sup>1</sup>

देखलैन्हि *dekh'lainh'*,<sup>1</sup>

2nd P. देखलैन्हि *dekh'lainh'*,<sup>1</sup>

देखलहून्हि *dekh'lahúnh'*,<sup>2</sup>

3rd P. देखलथून्हि *dekhal'thúnh'*,<sup>3</sup>

देखलकैन्हि *dekhal'kainh'*,<sup>4</sup>

(1) Another form is देखलिएन्हि *dekh'liainh'*.  
 (2) Another form is देखलथीन्हि *dekhal'thinh'*.

### FEMININE.

The FEMININE is the same as the Masculine.

§139.

b. THE PERFECT.

“ I have seen”, etc.

### FIRST CONJUGATIONAL FORM.

*Formed by adding the third person present non-honorific of the auxiliary verb, as a suffix to the various forms of the past.*

### FORM I.

*Used when no special respect is attributed to the object.*

#### MASCULINE.

##### *Honorific.*

1st P. देखलङ्गँ अच्छि *dekh'lah'ñ achh'*,<sup>1</sup>

2nd P. देखलङ्गँ अच्छि *dekh'lah'ñ achh'*,<sup>1</sup>

3rd P. देखलन्हि अच्छि *dekh'lanh' achh'*,<sup>3</sup>

##### *Non-Honorific.*

1st P. देखलङ्गँ अच्छि *dekh'lah'ñ achh'*,<sup>1</sup>

2nd P. देखलङ्ग अच्छि *dekh'lah achh'*,<sup>2</sup>

3rd P. देखलक अच्छि *dekh'lak achh'*.<sup>4</sup>

(1) Other forms are देखल अच्छि *dekh'lak achh'*, देखलिए अच्छि *dekh'liai achh'*, देखलिएक अच्छि *dekh'liaik achh'*, देखलै अच्छि *dekh'lai achh'*, देखलैक अच्छि *dekh'laik achh'*, and देखली अच्छि *dekh'lí achh'*. The forms देखलिचौ अच्छि *dekh'liau achh'*, देखलिचौक अच्छि *dekh'liauk achh'*, देखली अच्छि *dekh'lau achh'*, देखलौक अच्छि *dekh'lauk achh'*, and देखलिचङ्ग अच्छि *dekh'liah' achh'*, are also used but only in the first person.

(2) Other forms are देखलैंच्छि *dekh'lē achh'*, देखलैं च्छि *dekh'lāi achh'*, देखलहक च्छि *dekh'lahak achh'*, देखलहीक च्छि *dekh'lahik achh'*.

(4) Other forms are देखलकै च्छि *dekhal'kai achh'*, देखलकैक च्छि *dekhal'-kaik achh'*, देखलकौ च्छि *dekhal'kau achh'*, and देखलकौक च्छि *dekhal'kauk achh'*.

#### FEMININE.

The following forms are substituted :—

In (1) For देखल *dekhal*; देखलि *dekhal'*.

In (2) For देखलह *dekh'lah*; देखलिंहि *dekh'lih'*, or देखलींहि *dekh'li'h'*.

#### FORM II.

*Used when special respect is attributed to the object.*

#### MASCULINE.

##### *Honorific.*

1st P. देखलैन्हि च्छि *dekh'lainh' achh'*,

2nd P. देखलैन्हि च्छि *dekh'lainh' achh'*,

3rd P. देखलथून्हि च्छि *dekhal'thūnh' achh'*.

##### *Non-Honorific.*

1st P. देखलैन्हि च्छि *dekh'lainh' achh'*,

2nd P. देखलहून्हि च्छि *dekh'lahūnh' achh'*,

3rd P. देखलकैन्हि च्छि *dekhal'kainh' achh'*.

(1) Another form is देखलिएन्हि च्छि *dekh'liainh' achh'*.

(3) Another form is देखलथून्हि च्छि *dekhal'thūnh' achh'*.

#### FEMININE.

The FEMININE is the same as the Masculine.

## § 140.

## SECOND CONJUGATIONAL FORM.

*Formed by adding the present tense of the auxiliary verb to an inflected form of the Past Participle.*

## FORM I.

*Used when no special respect is attributed to the object.*

## MASCULINE.

## Honorific.

## Non-Honorific.

1st P. देखले० क्षी dekh'lē chhī,<sup>1</sup> देखले० क्षी dekh'lē chhī,<sup>1</sup>

2nd P. देखले० क्षी dekh'lē chhī,<sup>1</sup> देखले० क्षह dekh'lē chhah,<sup>2</sup>

3rd P. देखले० क्षथि dekh'lē chhath',<sup>3</sup> देखले० क्षक्षि dekh'lē achh'.<sup>4</sup>

(1) Other forms of the auxiliary may be substituted, as in the Present Tense. *q. v.*

(2) Other forms of the auxiliary may be substituted, as in the Present Tense. *q. v.*

(4) Other forms of the auxiliary may be substituted, as in the Present Tense. *q. v.*

## FEMININE.

The FEMININE is the same as the masculine, except that in the 2nd Person Non-Honorific the form देखले० क्षह dekh'lē chhah is not used; the form देखले० क्षहि० dekh'lē chhah'ñ or देखले० क्षहि० dekh'lē chhāh'ñ being substituted.

## FORM II.

*Used when special respect is attributed to the object.*

## MASCULINE.

## Honorific.

1st P. देखले० क्षियेन्हि० dekh'lē chhiainh',<sup>1</sup>

2nd P. देखले० क्षियेन्हि० dekh'lē chhiainh',<sup>1</sup>

3rd P. देखले० क्षथून्हि० dekh'lē chhathānh',<sup>3</sup>

*Non-Honorific.*1st P. देखले० छिएन्हि *dekh'lē chhiainh'*,<sup>1</sup>2nd P. देखले० छहन्हि० *dekh'lē chhahúnh'*,<sup>2</sup>3rd P. देखले० छैन्हि० *dekh'lē chhainh'*.<sup>4</sup>(3) As in the Present, another form of the auxiliary is छथीन्हि *chhathinh'*.

## FEMININE.

The FEMININE is the same as the masculine.

§ 141.

c. THE PLUPERFECT.

"I had seen," etc.

## FORM I.

*Used when no special respect is attributed to the object.*

## MASCULINE.

*Honorific.*1st P. देखले० छलङ्ग० *dekh'lē chhalah'ñ*,<sup>1</sup>2nd P. देखले० छलङ्ग० *dekh'lē chhalah'ñ*,<sup>1</sup>3rd P. देखले० छलाह० *dekh'lē chhaláh'*,<sup>3</sup>*Non-Honorific.*1st P. देखले० छलङ्ग० *dekh'lē chhalah'ñ*,<sup>1</sup>2nd P. देखले० छलाह० *dekh'lē chhaláh*,<sup>2</sup>3rd P. देखले० छल० *dekh'lē chhal*.<sup>4</sup>(1) Other forms of the auxiliary may be substituted as in the Imperfect Tense. *q. v.*

(2) Other forms of the auxiliary may be substituted as in the Imperfect Tense. *q. v.*

(4) Other forms of the auxiliary may be substituted as in the Imperfect Tense. *q. v.*

#### FEMININE.

In the FEMININE the following forms are substituted.—

In (2 & 3). For देखले॒ क्लाह dekh'lē chhalāh ; देखले॒ क्लौह dekh'lē chhalīh', or देखले॒ क्लौहि॒ dekh'lē chhalīh'. The remaining forms are common to both genders.

In (4). For देखले॒ क्लल॒ dekh'lē chhal ; देखले॒ क्ललि॒ dekh'lē chhal'.

#### FORM II.

*Used when special respect is attributed to the object.*

#### MASCULINE.

##### *Honorific.*

1st P. देखले॒ क्ललिएन्हि॒ dekh'lē chhaliainh',<sup>1</sup>

2nd P. देखले॒ क्ललिएन्हि॒ dekh'lē chhaliainh',<sup>1</sup>

3rd P. देखले॒ क्लल्थून्हि॒ dekh'lē chhal'thīnh',<sup>3</sup>

##### *Non-Honorific.*

1st P. देखले॒ क्ललिएन्हि॒ dekh'lē chhaliainh',<sup>1</sup>

2nd P. देखले॒ क्लल्हून्हि॒ dekh'lē chhal'hūnh',<sup>2</sup>

3rd P. देखले॒ क्ललैन्हि॒ dekh'lē chhalainh'.<sup>4</sup>

(3) Another form is देखले॒ क्ललथैन्हि॒ dekh'lē chhal'thīnh'.

#### FEMININE.

The FEMININE is the same as the masculine.

§ 142. *Participles—Declinable.*

## ADJECTIVE PARTICIPLES.

Present, 'seeing'.

## MASCULINE.

देखैत *dekhait.*

## FEMININE.

देखैति *dekhait'.*

Past, 'seen'.

## MASCULINE.

देखल, देखल भेल, *dekhal*, or *dekhal bhel*.

## FEMININE.

देखलि, देखल भेलि, *dekhal'*, or *dekhal bhel'*.§ 143. *Participles—Indeclinable.*

## CONJUNCTIVE PARTICIPLES.

'seeing', 'having seen'.

देखिकँ *dekhikā*, देखिकैँ *dekhikāi*, देखिकैकँ *dekhikaikā*,

## ADVERBIAL PARTICIPLES.

देखितहँ *dekhitah'ñ*, 'on seeing', 'in the act of seeing'.§ 144. *Precative or Respectful Forms.*

## I. RESPECTFUL IMPERATIVE.

देखल जाय *dekhal jāy* and देखल जाओ *dekhal jāo*, 'be you,' or 'ye pleased to see'.

## 2. RESPECTFUL FUTURE.

देखल जाएत *dekhala jāet*, or देखल जाएतग *dekhala jāet'ga*, 'you will see,' or 'will be pleased to see'.

## 3. MILD IMPERATIVE.

देखिह *dekhīha*, 'see you', or 'see ye'.

## INFINITIVE or VERBAL NOUN.

§ 145. देखब *dekhab*, 'to see'.

## CHAPTER X.

## THE INTRANSITIVE VERB.

§ 146. Theoretically speaking, as already pointed out, the Neuter Verb should be wanting in all those tense-forms, which in the Transitive Verb fall under Form II ; i. e. those in which special respect is attributed to the object. Such, however, is not altogether the case, for the Neuter Verb, while affecting most of the tense-forms of Form I, also indulges pretty freely in those of Form II. What tense forms it uses and what it discards will be learned from the following paradigms.

§ 147. The conjugation of the Past Tense, in the Neuter Verb, differs in many respects from that of the same tense in the Verb Transitive, and should be noted.

In the Transitive Verb there are two conjugational forms of the Perfect Tense. In the Neuter Verb there is only one. It is formed by subjoining the word अच्छ *achh'*, to the conjugated Past Tense. Only one or two inflexions of the second conjugational form are used in the 2nd person non-honorific.

§ 148. The verb सूतब *sātab* 'to sleep', is an example of a verb whose

root-vowel (अ उ) is long. When such a vowel is आ \* ई or उ, it is liable to be shortened in certain cases.

viz. It is shortened

(1) If it is followed in the same word by another long vowel or diphthong. Example, सूतौ *sutau*. The only exceptions to this are certain forms of the first and second persons of the Prospective Conditional and the Imperative, and the anomalous Future form सूतौग *sutiga*.

(2) If it is followed in the same word by three syllables, any of which contains either the vowel ई *i*, or the vowel उ *u*. Example, सूतिअ *sutiah*. If neither of these vowels follows, the root-vowel may be long or short. Example, सूतहक *sutahak*, or सूतहक *sutahak*.

(3) If it be followed in the same word by any number of syllables more than three. Example, सूतबहक *sutabahak* : but सूतहक *sutahak*, where only three syllables, none of which contains either ई *i* or उ *u*, follow the root-vowel उ *u*.

(4) Also in the Mild Imperative, the vowel is shortened in spite of the foregoing rules. Thus:—

सूतिह *sutiha*, 'be pleased to sleep'.

Model verb सूतब *satab*, 'to sleep'.

§ 149. Root ... ... ... सूत् *sút*, 'sleep'.

Present Participle ... सूतैत् *sutait*, 'sleeping'.

Past Participle ... सूतल् *sútal*, 'slept'.

\* There is a considerable diversity of custom with regard to the shortening of आ *a*. Some speakers shorten it as often as ई *i* or उ *u* are shortened. Others always keep it lengthened ; and others again only keep it lengthened when आ *a* is the root-vowel of an Active or Causal Verb, which has been lengthened from the radical आ *a* of a Neuter Verb, as will be seen later on. An example of the last case is the आ in मारब *márab*, 'to kill', which is the Active form of the Neuter Verb मरब *marab*, 'to die'. This last custom is probably the most correct of the three.

§ 150. 1. Four tenses are formed from the root, सूत् *sút*.

a. THE PROSPECTIVE CONDITIONAL or SIMPLE PRESENT.

‘(If) I see’, ‘I see’, etc.

Honorific.	Non-Honorific.
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1st P. सूती <i>súti</i> , <sup>1</sup>	सूती <i>súti</i> , <sup>1</sup>
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2nd P. सूती <i>súti</i> , <sup>1</sup>	सूतह <i>sútah</i> , <sup>2</sup>
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3rd P. सूतयि <i>sútah</i> , <sup>3</sup>	सूतौ <i>sutau</i> . <sup>4</sup>
--	----------------------------------

(1) Other forms are सूतिए *sutiae*, and सूतिएक *sutiaeik*. The forms सूतिअौ *sutiau*, सूतिअौक *sutiauk*, and सूतिअह *sutiah* are also used, but only in the first person. The form सूतिएहि *sutiainh* is also used, but only in the first and second persons Honorific.

(2) Other forms are सूतहन्हि *sul'hánh*, सूतहन्हि *sul'hánh*, सूतहक *sútahak*, and सूतहीक *sutahík*.

(3) Another form is सूतथून्हि *sul'thánh*.

(4) Another form is सूतैन्हि *sutainh*.

The FEMININE is as the masculine, except that in the second person Non-Honorific the form सूतह *sútah*, is not used, the form सूतहि *sútah* or सूतहौ *sutah* being used instead.

§ 151.

b. THE FUTURE.

‘I shall or will sleep’, etc.

MASCULINE.

Honorific.	Non-Honorific.
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1st P. सूतब <i>sútab</i> , <sup>1</sup>	सूतब <i>sútab</i> , <sup>1</sup>
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2nd P. सूतब <i>sútab</i> , <sup>1</sup>	सूतबह <i>súl'bah</i> , <sup>2</sup>
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3rd P. सूतताह <i>sút'tah</i> , <sup>3</sup>	सूतत <i>sútat</i> <sup>4</sup>
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(1) Other forms are सूतबे *sut'bai*, सूतबैक *sut'baik*, सूततिए *sut'tiae*, सूततिएक *sut'tiaeik*, सूततैह *sut'taih*. The form सूतबैन्हि *sut'bainh* is used only in

the first and second person Honorific. The forms सुतबौ *sut'bau*, सुतबौक *sut'bauk*, सुतिचौ *sut'tiau*, सुतिचौक *sut'tiauk*, सुतचौ *sutiau*, सुतचौक *sutiauk*, सुतचङ्ग *sutiah'*, and सूतीग *sútiga*, are also used, but only in the first person.

(2) Other forms are सुतबै *sut'bē*, सुतबहक *sut'bahak*, and सुतबहौक *sut'bahik*.

(3) Other forms are सुतथैच्छि *sut'thính'*, and सुतथूच्छि *sut'thúnh'*.

(4) Other forms are सुततैच्छि *sut'tainh'*, सुततौ *sut'tau*, सुततौक *sut'tauk*, सुततै *sut'tai*, सुततैक *sut'taik*.

In the FEMININE the following forms are substituted.

For (2), सुतबैच्छि *sut'bāh'ñ*.

For (3), सुततौक *sut'tih*, or सुततिह *sut'tih'*.

For (4), सूतति *sútat'*.

NOTE. That to all the above forms, with the exception of सूतीग *sútiga*, the termination ग *ga*, can optionally be added. In this syllable the inherent अ *a*, is pronounced. E. g. सूतब *sútab*, or सूतबग *sútab'ga*.

### § 152. c. THE IMPERATIVE.

'Let me sleep,' 'Sleep thou,' etc.

#### MASCULINE.

##### *Honorific.*

##### *Non-Honorific.*

1st P. सूतू *sútú*,<sup>1</sup>

सूतू *sútú*,<sup>1</sup>

2nd P. सूतू *sútú*,<sup>1</sup>

सूतह *sútah*,<sup>2</sup>

3rd P. सूतथु *sútath'*,<sup>3</sup>

सूतौ *sutau*.<sup>4</sup>

(1) Other forms सुतिए *sutiai*, सुतिएक *sutiaik*, सुतचौ *sutiau*, सुतचौक *sutiauk*, and सुतचङ्ग *sutiah'*. The forms सुतिएच्छि *sutiainh'*, and सुतिचौच्छि *sutiaunh'*, are also used but only in the first person and second person Honorific.

(2) Other forms are सुतहच्छि *sut'hánh'*, सूत *sót*, सूतहक *sútahak*, and सूतहौक *sutahik*.

(3) Another form is सुतथूच्छि *sut'thúnh'*.

The FEMININE is as the masculine, except that in the feminine of the second person Non-Honorific the form सृतह *sútah*, is not used ; the form सृतहिं *sútah'ñ* or सृतहिं *sútāh'ñ* being used instead.

§ 153.      *d. THE RETROSPECTIVE CONDITIONAL.*

'If I had slept,' etc.

MASCULINE.

*Honorific.*

1st P. सुतितङ्गः *sutitah'ñ*,

सुतितङ्गः *sutitāh'ñ*,

2nd P. सुतितङ्गः *sutitah'ñ*,

सुतितह *sutitah*,

3rd P. सुतितथि *sutitah'*,

सुतैत *sutait*,

(1) Other forms are सुतितिए *sutitiai*, सुतितिएक *sutitiaik*. The forms सुतितिअ *sutitiau*, सुतितिअक *sutitiauk*, and सुतितङ्ग *sutitah'* are also used but only in the first person. The form सुतितिएन्हि *sutitiainh'* is used in the first person and second person Honorific.

(2) Other forms are सुतिते *sutite*, सुतितहन्हि *sutitahñh'*, सुतितहक *sutihak*, सुतितहीक *sutitahik*,

(3) Other forms are सुतितथीन्हि *sutitathinh'*, and सुतितथून्हि *sutitathñh'*.

(4) Other forms are सुतितै *sutitai*, सुतितैक *sutitaik*, सुतितौ *sutitau*, सुतितौक *sutitauk*, and सुतितैन्हि *sutitainh'*,

The FEMININE is as the masculine, except that in the second person Non-Honorific the form सुतितह *sutitah* is not used ; the form सुतितहिं *sutitah'ñ* or सुतितहिं *sutitāh'ñ* being used instead.

§ 154. 2. Two tenses are formed from the present participle सुतैत *sutait*.

a. THE PRESENT.

'I sleep', or 'am sleeping', etc. . .

MASCULINE.

Honorific.	Non-Honorific.
1st P. सुतैत छी <i>sutait chhi</i> , <sup>1</sup>	सुतैत छी <i>sutait chhi</i> , <sup>1</sup>
2nd P. सुतैत छी <i>sutait chhi</i> , <sup>1</sup>	सुतैत छह <i>sutait chhah</i> , <sup>2</sup>
3rd P. सुतैत छथि <i>sutait chhath'</i> , <sup>3</sup>	सुतैत अछि <i>sutait achh'</i> . <sup>4</sup>

(1) Other forms are सुतैत छिए *sutait chhiai*, and सुतैत छिएक *sutait chhiaik*. The forms सुतैत छिओ *sutait chhiau*, सुतैत छिओक *sutait chhiauk*, and सुतैत छिओङ्ग *sutait chhiaik'* are also used, but only in the first person. The form सुतैत छिएन्ह *sutait chhiainh* is used in the first person and second person Honorific.

(2) Other forms are सुतैत छे *sutait chhe*, सुतैत छै\* *sutait chhái*, सुतैत छहक *sutait chhahak*, सुतैत छहीक *sutait chhahik*, and सुतैत छहान्ह *sutait chhahánh*.

(3) Other forms are सुतैत छयीन्ह *sutait chhathinh*, and सुतैत छयून्ह *sutait chhathánh*.

(4) Other forms are सुतैत छै *sutait chhai*, सुतैत छैक *sutait chhaik*, सुतैत छौ *sutait chhau*, सुतैत छौक *sutait chhauk*, and सुतैत छैन्ह *sutait chhainh*.

FEMININE.

The FEMININE is the same as the masculine, except that the feminine form of the Present Participle, सुतैति *sutaiti*, is used instead of the masculine सुतैत *sutait*. E. g. सुतैति छी *sutaiti chhi*, instead of सुतैत छी *sutait chhi*. The form सुतैति छह *sutaiti chhah* (which might be expected as the 2nd person Non-Honorific) is not used, and in its place is used सुतैति छहिं *sutaiti chhahin* or सुतैति छहिं *sutaiti chhahin*.

NOTE. In the above forms, when masculine, the final °त -t of the present participle may be, and usually is omitted. The Participle and auxiliary then form one word. E. g. सुतैत छी *sutait chhi*, or सुतैछी *sutaichhi*. Similarly, when feminine the final °ति -t' of the participle may be omitted. E. g. सुतैति छी *sutaiti chhi*, or सुतैछी *sutaichhi*.

## § 155.

## b. THE IMPERFECT.

## Honorific.

## Non-Honorific.

1st P. सुतैत् छलङ्ग् *sutait chhalah'ñ*¹ सुतैत् छलङ्ग् *sutait chhalah'ñ*,¹

2nd P. सुतैत् छलङ्ग् *sutait chhalah'ñ*,¹ सुतैत् छलाह् *sutait chhaláh*,²

3rd P. सुतैत् छलाह् *sutait chhaláh*,³ सुतैत् छल् *sutait chhal*.⁴

(1) Other forms are सुतैत् छलिए *sutait chhaliai*, and सुतैत् छलिएक *sutait chhaliaik*. The forms सुतैत् छलिए *sutait chhaliau*, सुतैत् छलिएक *sutait chhaliauk*, and सुतैत् छलिएह *sutait chhaliah'* are also used, but only in the first person. The form सुतैत् छलिएन्ह *sutait chhaliainh'* is used in the first person and second person Non-Honorific.

(2) Other forms are सुतैत् छलै *sutait chhalé*, सुतैत् छलैँ *sutait chhaléi*, सुतैत् छलहक *sutait chhal'hak*, सुतैत् छलहीक *sutait chhal'hik*, and सुतैत् छलहन्ह *sutait chhal'hánh'*.

(3) Other forms are सुतैत् छलथीन्ह *sutait chhal'thính'*, and सुतैत् छलथून्ह *sutait chhal'thúnh'*.

(4) Other forms are सुतैत् छलै *sutait chhalai*, सुतैत् छलैक *sutait chhalaiik*, सुतैत् छलै *sutait chhalau*, सुतैत् छलैक *sutait chhalauk*, and सुतैत् छलैन्ह *sutait chhalainh'*.

## FEMININE.

The FEMININE is the same as the masculine, except that the feminine form of the Present Participle सुतैत् *sutait'* is used. E. g. सुतैति छलङ्ग् *sutait' chhalah'ñ*. The forms for the 3rd Person Honorific and the 2nd Person Non-Honorific, are सुतैति छलैह *sutait' chhaláh*, and सुतैति छलैहि *sutait' chhalíh* instead of सुतैत् छलाह् *sutait chhaláh*. The form सुतैति छलि *sutait' chhal'* is substituted for सुतैत् छल् *sutait chhal*, in the 3rd Person Non-Honorific.

NOTE. As in the present tense the masculine termination °त-*t*, and the feminine termination °ति-*t'* of the present participle may optionally be omitted. E. g. सुतैत् छलङ्ग् *sutait chhalah'ñ*, or सुतैछलङ्ग् *sutait chhalah'ñ*, the latter is the more usual form.

§156. 3. Three tenses are formed from the Past Participle सूतला *sútal*.

a. THE PAST.

MASCULINE.

*Honorific.*

1st P. सूतलङ्गँ *sút'lah'ñ*,<sup>1</sup>

2nd P. सूतलङ्गँ *sút'lah'ñ*,<sup>1</sup>

3rd P. सूतलाहँ *sút'láh*,<sup>3</sup>

*Non-Honorific.*

सूतलङ्गँ *sút'lah'ñ*,<sup>1</sup>

सूतलाहँ *sút'láh*,<sup>2</sup>

सूतला *sútal*.<sup>4</sup>

(1) Other forms are सूतलिए *sút'lii*, and सूतलिएक *sút'liaik*. The form सूतलिअङ्ग *sút'liah'* is also used, but only in the first person. सूतलिएन्हि *sút'liiinh'* is used in the first person and second person Honorific.

(2) Other forms are सूतले<sup>5</sup> *sút'lé*, सूतलै<sup>6</sup> *sút'lái*, सूतलहक *sút'lahak*, सूतल-हौक *sút'lah'k*, and सूतलहून्हि *sút'lahúnh'*.

(3) Other forms are सूतलन्हि *sút'lank'*, सूतलथौन्हि *sútal'thính'*, and सूतलथून्हि *sútal'thánh'*.

(4) Other forms are सूतलै *sút'lai*, सूतलैक *sút'laik*, सूतलौ *sút'lau*, सूतलौक *sút'lauk*, and सूतलैन्हि *sút'lainh'*.

In the FEMININE the following forms are substituted.

For 2 & 3, सूतलौह *sút'líh*, or सूतलौहि *sút'líh'*

For 4, सूतलि *sútal*.

§ 157.

b. THE PERFECT.

'I have slept', etc

MASCULINE

*Honorific.*

1st P. सूतलङ्गँ अङ्गि *sút'lah'ñ achh'*,<sup>1</sup>

2nd P. सूतलङ्गँ अङ्गि *sút'lah'ñ achh'*,<sup>1</sup>

3rd P. सूतलाहँ अङ्गि *sút'láh achh'*,<sup>3</sup>

*Non-Honorific,*

1st P. सूतलङ्गँ अङ्गि *sút'lah'ñ achh'*,<sup>1</sup>

2nd P. सूतलाहँ अङ्गि *sút'láh achh'*,<sup>2</sup>

3rd P. सूतलक अङ्गि *sút'lak achh'*.<sup>4</sup>

1. Other forms are सुतलिए अचि *sut'liai achh'*, सुतलिएक अचि *sut laik achh'*. The form सुतलिअङ्ग अचि *sut'liah' achh'* is also used, but only in the first person. सुतलिएन्ह अचि *sut'liainh' achh'* is used in the first person and second person Honorific.

2. Other forms are सुतले छह *sut'lē chhah*, सुतले छहक *sut'lē chhahak*, सुतले छहीक *sut'lē chhahik*, सुतले छहन्ह *sut'lē chhahúnh*, सुतलहक अचि *sut'lahak achh'*, सुतलहीक अचि *sut'lahik achh'*, and सुतलहन्ह अचि *sut'lahúnh' achh'*.

3. Other forms are सुतलन्ह अचि *sut'lanh' achh'*, सुतलथीन्ह अचि *sutal'think' achh'*, and सुतलथून्ह अचि *sutal'thúnh' achh'*.

4. Other forms are सुतलै अचि *sut'lai achh'*, सुतलैक अचि *sut'laik achh'*, सुतलौ अचि *sut'lau achh'*, सुतलौक अचि *sut'lauk achh'* and सुतलैन्ह अचि *sut'lainh' achh'*.

In the FEMININE the following forms are substituted.

For 2 & 3, सुतलौह अचि *sut'löh achh'* or सुतलौहि अचि *sut'löh' achh'*.

### § 158. c. THE PLUPERFECT.

'I had slept,' etc.

#### MASCULINE.

##### *Honorific.*

##### *Non-Honorific.*

1st P. सुतले छलङ्ग *sut'lē chhalah'ñ*,<sup>1</sup> सुतले छलङ्ग *sut'lē chhalah'ñ*,<sup>1</sup>

2nd P. सुतले छलङ्ग *sut'lē chhalah'ñ*,<sup>1</sup> सुतले छलाह *sut'lē chhalah*,<sup>2</sup>

3rd P. सुतले छलाह *sut'lē chhalih*,<sup>3</sup> सुतले छल *sut'lē chhal*.<sup>4</sup>

(1) Other forms are सुतले छलिए *sut'lē chhaliai*, and सुतले छलिएक *sut'lē chhaliak*.

(2) Other forms are सुतले छले *sut'lē chhalē*, सुतले छले *sut'lē chhalāi*, सुतले छलहक *sut'lē chhal'hak*, सुतले छलहीक *sut'lē chhal'hik*.

(3) Other forms are सुतले छलथीन्ह *sut'lē chhal'think'* and सुतले छलथून्ह *sut'lē chhal'thúnh'*.

(4) Other forms are सुतले छल *sut'lē chhalai*, सुतले छलैक *sut'lē chhalaik*, सुतले छलौ *sut'lē chhalau*, and सुतले छलौक *sut'lē chhalauk*.

In the FEMININE the following forms are substituted.

For 2 & 3, सुतले छलीहि *sut'lē chhalīh*, or सुतले छलीहि *sut'lē chhalīh*.

For 4, सुतले छलि *sut'lē chhal'*.

§ 159. 1. *Participles—Declinable.*

ADJECTIVE PARTICIPLES.

Present, 'sleeping'.

MASCULINE.

FEMININE.

सुतैत *sutait*.

सुतैति *sutait'*.

Past, 'slept'.

MASCULINE.

FEMININE.

सूतल *sútal*.

सूतलि *sútal'*.

§ 160. *Participles—Indeclinable.*

CONJUNCTIVE PARTICIPLES.

'sleeping', 'having slept'.

सूतिकँ *súl' kā*, सूतिकैँ *súl' kāi*, सूतिकैकँ *sút' kaikā*.

ADVERBIAL PARTICIPLES.

सुतितहि॒ *sutitah'ñ*, 'on sleeping,' 'in the act of sleeping'.

§ 161. *Precative or Respectful Forms.*

1. RESPECTFUL IMPERATIVE.

सूतल जाय *sútal jay*, and सूतल जाओ *sútal jáo*, 'be you', or 'ye pleased to sleep'.

2. RESPECTFUL FUTURE.

सूतल जाएत *sútal jáet*, or सूतल जाएतग *sútal jáet'ga*, 'you will sleep', or 'will be pleased to sleep'.

## MILD IMPERATIVE.

सुतिह् *sutiha*, 'sleep you' or 'sleep ye'.

§ 162. *Infinitive or Verbal Noun,*

सुतब् *sútab*.

## CHAPTER XI.

## OBSERVATIONS ON THE FOREGOING.

§163. Attentive consideration of the foregoing shews that the conjugational forms range themselves under one of two great classes according as the object of the verb is Honorific or Non-Honorific. It may indeed be said that there are two distinct conjugations,—one in which the object is Non-Honorific, and another in which it is Honorific.

§164. In order to make this plain, I here give the more usual masculine terminations of each conjugation, separately in a tabular form.

## FIRST CONJUGATION.

Viz. That in which the object is Non-Honorific (including the conjugation of Intransitive Verbs).

(1) Tenses formed from the root देख् *dekh*.

Prospective Conditional.		Future.		Imperative.		Retrospective Conditional.	
Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.
1st Person कौ	कौ	कौ	कौ	कौ	कौ	इत है	इत है
2nd Person	आह	आह	आह	आह	आह	Do.	इत है
3rd Person आहि	आहि	आहा ह	आहा ह	आहि	आहि	इत है	इत है

(2) Tenses formed from the present participle देखित *dekhait*.

Present		Imperfect.	
Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.
1st Person	कौ	कौ	इत है
2nd Person		Do.	इत है
3rd Person	आहि	आहि	इत है

(3) Tenses formed from the past participle देखल *dekhail*.

Transitive Past.		Intransitive Past.		Transitive Perfect, (2nd Form).		Pluperfect.	
Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.
1st Person ० आह	० आह	० आह	० आह	० ए है	० ए है	० ए है	० ए है
2nd Person	० आह	० आह	० आह	० ए है	० ए है	० ए है	० ए है
3rd Person ० आहि	० आहि	० आहि	० —	० ए है	० ए है	० ए है	० ए है

The sign ० signifies that the final vowel of देखल is omitted before the termination.

## SECOND CONJUGATION.

*Tiz.* That in which the object is Honorific.

(1) Tenses formed from the root देखः *dekh*.

Prospective Conditional.		Future.		Imperative.		Retrospective Conditional.	
Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.
1st Person	इरेहि	ज्ञेहि	इर्हि	ज्ञेहि	इर्हि	इर्हि	इर्हि
2nd Person	Do.	अहर्हि	Do.	अहर्हि	Do.	इतहर्हि	इतहर्हि
3rd Person	अय्यहि	क्षेहि	अय्यहि	क्षेहि	अय्यहि	इतय्यहि	इतय्यहि

(2) Tenses formed from the present participle देखित *dekhait*.

Present.		Imperfect.	
Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.
1st Person	क्षिर्हि	क्षिर्हि	क्षिर्हि
2nd Person	Do.	क्षेहि	Do.
3rd Person	क्ष्यत्रिहि	क्षेहि	क्षेहि

(3) Tenses formed from the past participle देखल *dekhali*.

Transitive Past.		Transitive Perfect, (2nd Form).		Pluperfect.	
Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.
1st Person	० देख्हि	० क्षिर्हि	० क्षिर्हि	० देख्हि	० देख्हि
2nd Person	Do.	० अहर्हि	० देख्हि	० देख्हि	० देख्हि
3rd Person	० अय्यहि	० अक्षेहि	० देख्हि	० देख्हि	० देख्हि

The sign ० signifies that the final vowel of देखल is omitted before the termination.

## CHAPTER XII.

## VERBS WITH ROOTS ENDING IN VOWELS.

§ 165. The roots of both the verbs just conjugated end in consonants. When the root ends in a vowel some slight difficulties occur, which require to be noted. I therefore give two examples of such verbs, not conjugating them fully, but giving, of one the first and third persons singular of the non-honorific first form, and of the other a fuller conjugation : noting at the same time any irregularities which may occur in the other forms.

I shall first give an example of a root ending in a vowel other than *á*. These verbs are nearly regular.

§ 166. EXAMPLE OF A ROOT ENDING IN A VOWEL OTHER THAN *अ* OR *ए*.

MODEL VERB सिअब *siab* "to sew".

### Principal Parts.

Root, सि *si*, "sew,"

Present Participle, सिएत *siait*, or सिउत *siut*, "sewing",

Past Participle, **सिअल** *sial*, or **सिउल** *siul*, “sewn.”

### FIRST FORM. NON-HONORIFIC.

1st. Person. 3rd. Person.

PROSPECTIVE CONDITIONAL

NOTE.—In the optional forms the letter a *b* is inserted as follows. Some writers use a *v* instead of a *b*. In pronunciation, however, the sound is something between *b* and *v*.

1st PERSON. सिबिए(क) *sibai(k)*, सिबिअ(क) *sibau(k)*, सिबिअह *sibiah'*.

2nd PERSON. *Non-Honorific*. सिबह *sibah*, सिबहक *sib'ha<sup>k</sup>*, सिबहीक *sib'ha<sup>k</sup>ik*, सिबहन्कि *sil'ka<sup>n</sup>hik*.

3rd PERSON. *Honorific*, सिबधि *sibath'*, or सिबधि *siuth'*, सिबधुन्हि *sib'-thanh'*. *Non-Honorific*, सिबैन्हि *sibainh'*.

## Future.

सिअब *siab*,

सिअत *siat* or सिउत *siut*.

NOTE. In the 1st. PERSON instead of the forms **सिअ॒इ(क)** *siabai(k)*, the forms **सि॒इ(क)** *sibai(k)* may optionally be used. The form **सि॒इअ॒ह** *siiah* is seldom used.

### IMPERATIVE.

सित्त *sitt*.

सिअौ *siau.*

Optional forms of the 1ST PERSON are, **सितिएँ(क)** *sitiāi(k)*, **सितिओँ(क)** *sitiāu(k)*, **सितिअँ** *sitiāh'*, and **सितिएँहि** *sitiāinh'*, in all of which the letter त् *t* has been inserted.

2ND PERSON. *Non-Honorific*, Optional forms are सित *sit*, सितहक *sit'-hab*, सितहीक *sit'hik*, and सितहन्हि *sit'hánh'*.

3RD PERSON. *Honorific*, The form for this person is सिअर्थुन्हि *siathuhñi*.

### RETROSPECTIVE CONDITIONAL.

I conjugate this tense in full.

<i>Honorific.</i>	<i>Non-Honorific.</i>
1st P. { <b>सितङ्गः</b> <i>sitah'ñ</i> , or <b>सितङ्गं</b> <i>sitah'ñ</i> ,	<i>As in the Honorific.</i>

2nd P. *As in the 1st. P.*, सितह *siitah*, or सितह *sitah*,

3rd P. { सिइतथि *siitath'* or  
सितथि *sitath'*,

PAST.

1st P. सिलुलक्ष्मि *sialah'ñi*, or सिलुलक्ष्मि *siuluh'ñi*.

3rd P. सिअल *sial*, or सिउल *sial*.

The other tenses do not require explanation, being perfectly regular, and presenting no difficulty.\*

§ 167. EXAMPLE OF A ROOT ENDING IN LONG आ á.

MODEL VERB. पाए॒ब *páēb* “to obtain.”

Principal Parts.

Root, ... पा॒ पा॒, “obtain.”

Present Participle, पैवै॒त *pavait*, or पा॒इ॒त *páit*, “obtaining”.

Past Participle, पा॒चो॒ल *páōl*, or पा॒ए॒ल *páēl*, “obtained.”

In order to show the conjugation of this class of verbs clearly, I decline it throughout in the first conjugational form. I omit the first Person non-Honorific, and the 2nd Person Honorific, as they are the same in form as the 1st Person Honorific. Note, however, that as usual, certain optional forms are wanting in the 2nd Person Honorific.

PROSPECTIVE CONDITIONAL.

*Honorific.*

*Non-Honorific.*

1st P. पा॒ई॑ *pái*,<sup>1</sup> —

2nd P. —

पा॒बह॒ *pábah*<sup>2</sup>†

3rd P. पा॒बथ॑, <sup>3</sup>‡ *pábath*<sup>3</sup>‡

पतै॑ *patau*.<sup>4</sup>

Optional forms.

(1) पै॒ए॒(क) *paiai*(*k*), पै॒च॒(क) *paiau*(*k*), पै॒च॒ल *paiah*'.

\* Other examples are चू॒च॒ब *chúab*, “to drip”. 1. Imperative चू॒बू॑ *chúbú*; 2. Fut. चू॒इ॒ब *chúib* or चू॒च॒ब *cháab*; 3. Do. चू॒इ॒त *cháit* or चू॒च॒त *chúat*; Past Part. चू॒इ॒ल *cháil*, or चू॒च॒ल *cháal*. धी॒ए॒ब *dhoēb*, “to wash”. 1. Imperative धी॒बू॑ *dhabú*; 1. Fut. धो॒ए॒ब *dhoēb* or धी॒च॒ब *dhoab*; 3. Do. धी॒ए॒त *dhoēt*, or धी॒च॒त *dhoat*; Past Part. धी॒ए॒ल *dhoēl*, or धी॒च॒ल *dhoal*. Generally speaking व् *v* or व् *v* may optionally be inserted between concurrent vowels.

† In this and all similar cases, व् *v* is written by some for व् *b*. See § 166.

(2) पैह *paīh*, पैचहक *paīhak*, पैचहीक *paīhik*.

The second conjugational forms are

(1) पैरेहि *paīainh'*, (2) पैचहन्हि *paīhánh'*, (3) पैचून्हि *paīhúnh'*.  
 (4) पचौन्हि *pabaunh'*.

#### FUTURE.

1st P. पाएब *pāēb*,<sup>1</sup> —

2nd P. — पैबह *paibah*,<sup>2</sup>

3rd P. पैताह *paitāh*, or पैताह *pautāh*,<sup>3</sup> पाएत *pāēt*, or पाओत *pāōt*.<sup>4</sup>

Optional forms.

(1) पैबै(क) *paibai(k)*, पैबौ(क) *paibau(k)*, पैतिए(क) *paitiai(k)* पैतिचौ(क) *paitiau(k)*, पैचौक *paiau(k)*, पैचज्ज़ *paīah'ñ*, पैतज्ज़ *paitah'ñ*, पाईग *pāīga*.

(2) पैबे *paibē*, पैबहक *paib'hak*, पैबहीक *paib'hik*.

(4) पैतै(क) *paitai(k)*, पैतौ(क) *paitau(k)*,

The second conjugational forms are

(1) पैबैन्हि *paibainh'*, (2) पैचहन्हि *paib'hánh'*, (3) पैचून्हि *paīhúnh'*,  
 पैतैन्हि *paitainh'*.

In all the above forms औत *aut* may be substituted for एत *ait* throughout; as पैतिए *pautiai*, पैतैन्हि *pautainh'*, &c.

#### IMPERATIVE.

1st. P. पाऊ *pāōu*, —

2nd. P. — पाबह *pābah*,<sup>2</sup>\*

3rd. P. पाबयु *pābath'*,<sup>3</sup>\* पतौ *patau*,<sup>4</sup>

Optional forms, as in the Prospective Conditional.

#### RETROSPECTIVE CONDITIONAL.

1st P. पैतज्ज़ *paitah'ñ*, —

2nd P. — पैतह *paitah*,<sup>2</sup>

3rd P. पैतथि *paitath'*,<sup>3</sup> पवैत *pavait*.<sup>4</sup>

\*In this and all similar cases, व *v* is written by some for व *b*. See § 166.

## Optional forms.

(1) पैतिए(क) *paitiai*(*k*), पैतिओ(क) *paitiau*(*k*), पैतङ्ग *paitah*'.

(2) पैते *paitē*, पैतहक *pait'hak*, पैतहीक *pait'hik*.

(4) पैतै(क) *paitai*(*k*), पैतीक *paitau*(*k*).

The 2nd. conjugational forms are,

(1) पैतिएन्ह *paitiainh*', (2) पैतहन्ह *pait'hanh*', (3) पैतथन्ह *pait'thanh*',  
पैतैन्ह *paitainh*'.

For पैत *pait*, पौत *paut* or पवित *pavit* may be used throughout; thus  
पौतङ्ग *pautah'ñ*, पवितङ्ग *pavithah'ñ*, &c.

The *Present* and *Imperfect* are regular and do not require comment.

## PAST.

1st P.	पौलङ्ग <i>paulah'ñ</i> , <sup>1</sup>	—
2nd P.	—	पौलह <i>paulah'</i> , <sup>2</sup>
3rd P.	पौलन्ह <i>paulanh'</i> , <sup>3</sup>	पौलक <i>paulak</i> . <sup>4</sup>

## OPTIONAL FORMS

(1) पाओल *páol*, पौलिए(क) *pauliai*(*k*), पौलै(क) *paulai*(*k*), पौली *pauli*, &c.

(2) पौले *paulē*, पौलैं *paulāi*, पौलहक *paul'hak*, &c.

(4) पौलकै(क) *paul'kai*(*k*), पौलकौ(क) *paul'kau*(*k*).

In older Maithili poetry we sometimes find पैल *pail* instead of पौल *paul*, but this never occurs nowadays: thus पैलङ्ग *pailah'ñ*, &c. The verb आएब *āeb*, "to come," however, still makes its 3rd P. Non-Hon. आएल *āel* instead of आओल *āol*.

## PERFECT.

पौले छी *paulē chhí*, or पौलङ्ग अक्षि *paulah'ñ achh'*.

## PLUPERFECT.

पौले छलङ्ग *paulē chhalah'ñ*

NOTE. It is important to note the conjugation of पाएब *páeb* carefully; as it is the model of a large class of verbs, principally actives and causals.

The explanation of the seeming irregularities in the conjugation of पाएब *páeb* is this. As explained in § 166, the letter व *v* (or ब *b*) may be inserted after the final vowel of the root, before all vowel terminations. In the case of पा *pá* this is generally done, and hence we get a root पाव *páv* which forms the real conjugational base. The rules in § 148 for the shortening of the long

vowel of the root apply in this conjugation. Before त *t* and ल *l*, immediately following, this ए is liable to be changed to औ ऋ, which ऋ it may be stated here is pronounced short, which accounts for the forms पाओल *pāol* and पाओत *pāot*, in which the ए remains long in spite of § 148. 1, according to which if *o* was a long vowel we should expect पाओल *paol*, and पाओत *paot*. When, however, the आ ए is shortened to आ ऋ under § 148.2 or 3, this latter coalesces with a following औ ऋ, and the two together become the diphthong औ *au*. Thus we get, in order, for the 1st. sing. Past पवलङ्गँ, *pav'lah'ñ*, पाओलङ्गँ *paolah'ñ* and finally पौलङ्गँ.

The forms containing पै *pai*, are those in which the euphonic letter ए *v* (or ए *b*) has not been inserted. In these the आ ए of the root is first shortened under § 148.2 or 3, and then, combining with a following ए *i*, forms ऐ *ai*. Thus 1st Retro. Conditional is पा + इतङ्गँ *pá + itah'ñ*; then (§ 148) प + इतङ्गँ *pa + itah'ñ*, then finally पैतङ्गँ *paitah'ñ*. In the Future and Past an ए *i* has been inserted first for the sake of euphony. In the Retrospective Conditional this has not been necessary.

Here it must be noted that the ए ए and औ ऋ, which we find in the conjugation of verbs with vocalic roots, are always pronounced short, and do not affect a preceding long vowel. They will, hence, always hereafter be marked short; thus ए, ऋ.

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### CHAPTER XIII.

#### THE PASSIVE VOICE.

§ 168. As in other Neo-Aryan languages the Passive voice is formed by subjoining the conjugated verb जाए॒ *jāēb* “to go”, to the past participle. This participle is liable to inflection as to gender, in which respect it agrees with the subject of the verb, but in other respects it remains unaltered. Thus देखल जाए॒ *dekhal jāēb* means “to be seen.”

§ 169. It is needless therefore to conjugate the passive verb throughout. As however जाए॒ *jāēb* is irregular in some of its forms, I here conjugate it in its more usual tenses.

#### § 170. जाए॒ *jāēb* “to go”.

Root,

जा॒ *já*.

Present Participle,

जाइत॒ *jāit*.

Past Participle,

गेल॒ *gēl*.

## PROSPECTIVE CONDITIONAL.

<i>Honorific.</i>	<i>Non-Honorific.</i>
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1st. P. जाई <i>jái</i> ,	—
2nd. P. —	जाह <i>jáh</i> ,
3rd. P. जाधि <i>játh'</i> ,	जतौ <i>jatau</i> .

## FUTURE.

1st. P. जाएब <i>jáib</i> ,	—
2nd. P. —	जैबह <i>jaibah</i> ,
3rd. P. जैताह <i>jaitáh</i> ,	जाएत <i>jáet</i> .

## IMPERATIVE.

1st. P. जाऊ <i>jáú</i> ,	—
2nd. P. —	जाह <i>jáh</i> ,
3rd. P. जाधि <i>játh'</i> ,	जतौ <i>jatau</i> .

## RETROSPECTIVE CONDITIONAL.

1st. P. जैतज्जँ <i>jaitah'ñ</i> ,	—
2nd. P. —	जैतह <i>jaitah'</i> ,
3rd. P. जैतधि <i>jaitah'</i> ,	जाइत <i>jáit</i> .

PRESENT. जाइत छी *jáit chhí*, &c.IMPERFECT. जाइत छलज्जँ *jáit chhalah'ñ*, &c.

## PAST.

1st. P. गेलज्जँ <i>gélah'ñ</i> ,	—
2nd. P. —	गेलाह <i>géláh</i> ,
3rd. P. गेलाह <i>géláh</i> ,	गेल <i>gel</i> .

PERFECT. गेलज्जँ अछि *gélah'ñ achh'*, &c.

PLUPERFECT. गेल छलज्जँ *gel chhalah'ñ*, &c.

## CHAPTER XIV.

## IRREGULAR VERBS.

§ 171. Besides जाएँ *jāēb*, already conjugated, I have noted the following important verbs as irregular.

करब *karab*, “to do”,  
 धरब *dharab*, “to seize”, “place”.  
 आएँ *āēb*, “to come”,  
 देब *deb*, “to give”,  
 लेब *leb*, “to take”,  
 होयब *hoyb*, “to become”,  
 मरब *marab*, “to die”.

It is not necessary to conjugate them throughout, and the following tables, showing their principal parts, must suffice.

§ 172. a. करब *karab*, “to do”.

Present Participle, करैत *karait*,

Past Participle, कैल *kail*,

1st. P. Honorific Past, हम कैलङ्गँ *ham kailah'ñ*,

3rd. P. Non-Honorific Past, ओ कैलक *o kailak*.

Note also the conjunctive participle कै कहँ *kai kah'ñ*, or कय कहँ *kay kah'ñ*, “having done”.

b. धरब *dharab* “to seize”, “place”, is conjugated exactly like करब *karab*, “to do”, only substituting ध *dh* for क *k* throughout.

§ 173. आएँ *dēb*, “to come”.

Present Participle, आवैत *avait*,

Past Participle, आएँ *dēl*,

3rd. P. Non-Honorific Past, ओ आएँ *o dēl*.

§ 174. a. देव *deb*, “to give”.

Present Participle, दैत *dait*,

Past Participle, देल *del*,

1st. P. Honorific Past, हम देल *ham del*.

(देलङ्ग *delah'ñ* is seldom used)

3rd. P. Non-Honorific Past, ओ देलक *o delak*.

Note, that the 2nd person Non-Honorific Imperative, is दह *dah*, and not देअह *deah*; also दहक *dahak*, दहीक *dahik*.

b. लेब *leb* “to take”, is conjugated exactly like देव *deb*, “to give”, only substituting ल *l* for द *d* throughout.

Note that the 2nd Person Non-Honorific Imperative is लह *lah*, and not लेअह *leah*; also लहक *lahak*, and लहीक *lahik*.

§ 175. मरब *marab*, “to die”.

Present Part., मुइत *muit*, or मरैत *marait*.

Past Part., मुइल *muil*, or मरल *maral*.

1st P. Hon. Pros. Cond., मरी *mari*.

„ Future, मरब *marab*.

„ Imperative, मरू *marú*.

„ Retrosp. Cond., मुइतङ्ग *muitah'ñ*, or मरितङ्ग *maritah'ñ*.

„ Present, मरैत छी *marait chhi*.

„ Past, मुइलङ्ग *muilah'ñ*, or मरलङ्ग *mar'lah'ñ*.

Adverbial Participle, मुइतहि *muitah'ñ*.

§ 176. होएब *hoeb*, or हैब *haib*, “to become.”

Present Part., होऐत *hoait*, or हौइत *hoit*.

Past Part., भेल *bhel*.

1st. Hon. Pros. Cond., **होई** *hoi*.

„ Future, **हैब** *haib*, (N. B. The form **होईग** *hoiga* is not used.)

„ Imperative, **होऊ** *hoú*

„ Retrospect Cond., **हीइतङ्ग** *hōitah'ñ*.

„ Present, **हीऐत छी** *hōit chhi*, or **होइत छी** *hoit chhi*.

„ Past, **भेलङ्ग** *bhēlah'ñ*.

„ Perfect, **भेल छी** *bhel chhi*, or **भेलङ्ग अच्छि** *bhēlah'ñ achh'*.

Conjunctive participle, **भै कँ** *bhai kā*, **भै कै** *bhai kāi*.

Adverbial participle, **होइतच्छि** *hōitah'ñ*.

## CHAPTER XV.

### THE FORMATION OF ACTIVE AND CAUSAL VERBS.

§ 177. As in other *Gaudian* languages the neuter verb in Maithili can be made active, and the active verb, causal.

§ 178. The active verb is generally formed by adding <sup>o</sup>आव *āv* to the root, and the causal <sup>o</sup>वाव *vāv*, but there are many exceptions. The roots thus formed are then conjugated like the root पाव *pāv*, the optional form of the root पा *pā*, 'obtain'. See § 167. Note.

The following are examples of the regular adoption of the rule.

NEUTER.

ACTIVE.

CAUSAL.

उठब *uṭhab*, to rise,      उठाएब *uṭhāēb*, to raise, उठवाएब *uṭh'vāēb*,  
to cause to rise.

गिरब *girab*, to fall, गिराएब *giráēb*, to fell, गिरवाएब *gir'váēb*, to cause to fall.

चढ़ब *charhab*, to ascend, चढ़ाएब *charháēb*, चढ़वाएब *charh'váēb*.

पकब *pakab* to ripen, पकाएब *pakáēb*, पकवाएब *pak'váēb*.

बजब *bajab*, to sound, to speak, बजाएब *bajáēb*, बजवाएब *baj'váēb*.

लगब *lagab*, to be applied, लगाएब *lagaēb*, लगवाएब *lay'váēb*.

पिघलब *pigh'lab*, to melt, पिघलाएब *pigh'láēb*, पिघलवाएब *pighal'váēb*

लटकब *lat'kab*, to hang, लटकाएब *lat'káēb*, लटकवाएब *latak'váēb*.

§ 179. Monosyllabic roots containing a long vowel, generally shorten it in the active and causal forms ; but unlike Hindi, the *guna* diphthongs ° ए-े, and ° ओ-ो, are not shortened to their simple vowels ° ा-ी, and ° ा-ु respectively ; they are, instead pronounced short, like ē, & ö: thus :—

NEUTER.

ACTIVE.

CAUSAL.

जागब *jágab*, to be awake, जगाएब *jagáēb*, जगवाएब *jag'váēb*.

बजब *bájab*, to speak, बजाएब *bájaēb*, बजवाएब *baj'váēb*.

भीजब *bhíjab*, to be wet, भिजाएब *bhíjáēb*, भिजवाएब *bhíj'váēb*.

घूमब *ghúmab*, to go round, घुमाएब *ghumáēb*, घुमवाएब *ghum'váēb*.

But

डोलब *dolab*, to be shaken, डोलाएब *doláēb*, डोलवाएब *dol'váēb*.

लेटब *letab*, to lie down, लेटाएब *letáēb*, लेटवाएब *let'váēb*.

NOTE, that, unlike Hindi, monosyllabic roots, consisting of a consonant and a long vowel, do not form actives in ° ला *lá*, or causals in ° लवा-*l'vá*.

§ 180. The following are examples of monosyllabic roots of active verbs, which become doubly active and causal.

ACTIVE.	DOUBLY ACTIVE.	CAUSAL.
देब <i>deb</i> , to give,	दिच्चाएब <i>diáéb</i> ,	दिच्चवाएब <i>diaváéb</i> .
धोच्चब <i>dhoab</i> , to wash,	{ धोच्चाएब <i>dhöáéb</i> or धोच्चवाएब <i>dhöváéb</i> }	धोच्चवाएब <i>dhöváéb</i> .
पिच्चन <i>piab</i> , to drink,	{ पिच्चाएब <i>piéb</i> or पिच्चवाएब <i>piaváéb</i> ,	पिच्चवाएब <i>piaváéb</i> .
सीखब <i>sikhab</i> , to learn,	सिखाएब <i>sikháéb</i> ,	सिखवाएब <i>sikh'váéb</i> .
Note also here,		
जिअब <i>jiab</i> , to live,	जिअाएब <i>jiáéb</i> ,	जिअवाएब <i>jiaváéb</i> .

§ 181. Many neuter verbs with a short vowel in the root simply lengthen it to form the active, and form the causal regularly with <sup>०</sup>आ-*vá*; thus,

NEUTER.	ACTIVE.	CAUSAL.
कटब <i>katab</i> , to be cut,	काटब <i>kátab</i> ,	कटवाएब <i>kat'váéb</i> .
गड़ब <i>garab</i> , to be buried,	गाड़ब <i>gá'ab</i> ,	गड़वाएब <i>gar'váéb</i> .
मरब <i>marab</i> , to die,	मारब <i>márab</i> ,	मरवाएब <i>mar'váéb</i> .
Wanting	पालब <i>pálab</i> , to rear,	पलवाएब <i>pal'váéb</i> .
Wanting	लादब <i>ládab</i> , to load,	लदवाएब <i>lad'váéb</i> .
But, खुलब <i>khulab</i> , to be open,	खोलब <i>kholab</i> ,	खोलवाएब <i>khól'váéb</i> .

§ 182. The following are irregular.

NEUTER.	ACTIVE.	CAUSAL.
चूटब <i>chhútab</i> , to go off,	च्छोड़ब <i>chhorub</i> , छ्छोड़वाएब <i>chhör'váéb</i> .	
टूटब <i>tútab</i> , to be broken,	तोड़ब <i>torab</i> , तोड़वाएब <i>tör'váéb</i> .	
फटब <i>phátab</i> , to be rent,	फाड़ब <i>phárab</i> , फड़वाएब <i>phar'váéb</i> .	
अटब <i>atab</i> , to be stopped,	अड़ाएब <i>aráéb</i> , अड़वाएब <i>ar'váéb</i> .	

विकव *bikab*, or } to be sold, बेचव *bechab*, बेचवाएव *bech'váéb*.  
विकाएव *bikáéb*, }

रहव *rahab*, to remain, राखव *rákhab*, रखवाएव *rakh'váéb*.

§ 183. Amongst others, the following verb takes the causal form, but does not use it in a causal, but only in an active sense ; the Causal form thus becomes an optional form of the Active.

## SIMPLE VERB,

## ACTIVE.

कहव *kahab*, to say, { कहाएव *kaháéb*, or  
{ कहवाएव *kah'váéb*.

## CHAPTER XVI.

## COMPOUND VERBS.

§ 184. The compound verbs in Maithilí, do not range themselves under such a simple classification as we find in Hindi. We find the root appearing not only in its simple form, but in other modified forms, for the use of which it is difficult to give any definite rule. I shall adopt as far as possible the classification of Hindi grammars, and hence commence with

A. *Compound Verbs formed from the root, whether simple or modified.*

## I. INTENSIVES. Examples are,

§ 185. (a) From the simple root;

खा जाएव *khá jáéb*, to eat up.

पि जाएव *pi jáéb* } to drink up.  
पि लेव *pi leb*, }

हो जाएव *ho jáéb*, to become.

हो रहव *ho rahab*, to be.

हेडा देव *herdá deb*, to lose

Note here a kind of passive formed with पडव *parab*, to fall. Example, मार पडव *már parab*, to be beaten.

§ 186. (b) *From the modified root.*

পুকারি উঠব *pukár' uthab*, to call out.

বনি জাএব *ban' jáeb*, to be made.

কাটি ঢারব *kát' dárab*, to cut off.

রাখি লেব *rákh' leb*, to lay by.

সুতি রহব *sút' rahab*, to sleep on.

চলি জাএব *chal' jáeb*, to depart.

§ 187. II. POTENTIALS. Always formed from the modified root. Examples are,

চলি সকব *chal' sakab*, to be able to move.

বাজি সকব *báj' sakab*, to be able to speak.

লিখি সকব *likh' sakab*, to be able to write.

দৈ সকব *dai sakab*, to be able to give.

লৈ সকব *lai sakab*, to be able to take.

জাএ সকব *jáe sakab*, to be able to go.

§ 188. III. COMPLETIVES. Sometimes formed from the simple, and sometimes from the modified root. Examples are,—

খা চুকব *khá chukab*, to have done eating.

দৈ চুকব *dai chukab*, to have done giving.

মারি চুকব *már' chukab*, to have done beating.

The foregoing modified form of the root, is really an additional form of the conjunctive participle, corresponding to the *Bangáli* conjunctive participle in °*য়া*. Thus কাটি *kát'* appears to correspond to the *Bangáli* কাটিয়া *kátiyá*.

B. *Compound verbs formed with the Verbal Noun.*

§ 189. The following observations have been inserted here, although they might, perhaps, be more logically placed in the Chapter on Simple Verbs.

There are three forms of the Verbal noun. All these can be regularly declined like nouns, but, unlike nouns, they have an oblique form, differing from the nominative, to which the case terminations are attached.

(1.) The first form is that already given in this grammar, ending in व b; as देखव dekhav, "seeing." Its oblique form ends in वा bā, as देखवा वं dēkh'bā\* sā "from seeing," देखवाक dēkh'bāk, "of seeing," &c.

(2.) The Second form is made by substituting ल l for व b in the first form, as देखल dekhal, oblique form देखला dēkh'lā. Its nominative or direct therefore generally, but not always (e. g. not in the case of जाएळ jāēb "to go") is the same as that of the Past Participle. Sometimes, however, in the case of irregular verbs, the form of the Past Participle is used by the ignorant instead of the real form of the verbal noun. Thus, the proper form of this variety of the verbal noun of the verb जाएळ jāēb "to go" is जाएळ jāēl, but the vulgar sometimes say गेल gel, which is the form of the Past Participle. In the case of verbs whose roots end in आ ā, the observations in § 168 (note) apply; so that we find forms like पावल pāval, and पैला मै paulā mē, beside forms like पाएळ pāēl and पैला pailā.

(3.) The third form of the verbal noun does not occur in the direct form at all. It is only found in the oblique form, which is made by adding ए a or ई ai to the root. Thus Acc. Sing. देख के\* dekha (not dekh) kē, or देखै dekhāi kē: and so on. The final ई ai is pronounced short thus dekhāi and does not affect a previous long vowel; cf. § 148. and § 167 (note). Thus we have the verbal noun पठवै paṭhāvāi, while the Present Participle in the Present tense is पठवै (छै) paṭhavai (chhī) of पठाएळ paṭhāeb, "to send". When the root of the verb ends in आ ā, this form of the verbal nouns ends either in आवै āvāi as above, or in ई ē, as जाए jāē, पाए pāē. In irregular verbs, as in the second variety, the vulgar use forms connected with the past participle, instead of the regular ones, as मुई muāi, instead of मरै marāi from मरब marab, "to die."

\* See addenda.

## § 190. I. DESIDERATIVES, which are formed in two ways.

(a) By the phrase इच्छा अच्छि *ichchhá achh'* meaning "there is a desire" following the genitive of the first form of the verbal noun in *a b*.

(b) By the accusative, genitive, or simple oblique third form of the verbal noun with the verb चाहि *cháhab*, to wish :— Examples—

(a) देखाक इच्छा अच्छि *dékhakák ichchhá achh'*, there is a desire of seeing, *i.e.* I wish to see.

With this phrase, compare the Bangáli, देखिबार इच्छा आच्छि *dekhibár ichchhá áchhi*.

(b) हम देख के चाहैक्षि *ham dékha kē chahaichhí*, I wish to see.

ओ बाज चाहैच्छि *o bája chahaichhí*, he wishes to speak.

घड़ी बाजै चाहैच्छलि *gharí bájá chahaichhál*, the clock was about to strike.

ओ जाए चाहैक्षि *o jáé chahaichhath'*, he wishes to go.

ओ भरै (vulgarly सुरे) चाहैत अच्छि *o maráë* (vulgarly *muáë*) *chahait achh'*, he is at the point of death.

रहि पोथी के पढ़क चाही *ëh' pothí kē parhak cháhí*, one should read this book.

तोहरा ओतय जास्क (or जाए or जाए के) चाही *töh'rá otay jáék* (or *jáé* or *jáé kē*) *cháhí*, you should go there.

§ 191. II. PERMISSIVES are also formed from the third form of the verbal noun. Examples are ;—

आए देब *jáé deb*, to allow to go.

काहै देब *kaháë deb*, or  
काह देब *kaha* (not *kah*) *deb* } to allow to speak.

ओ ओकरा खाए देलकैक *o ök'rá kháë dë'lkaik*, he allowed him to eat.

§ 192. III. ACQUISITIVES, are also formed from the same form. Examples.

ओ उठै नहि पाबथि *o uṭhāi nah'ñ pábath'*, do not let him rise.

§ 193. III. FREQUENTATIVES, are formed with the direct form of the second variety of the verbal noun in ल *l*. Examples.

आएल करब *áel karab*, to come frequently.

कैल करब *kail karab*, to do frequently,

ओ कहल करैचक्कि *o kahal karaiachl'*, he speaks frequently

ओ जाएल करैचक्कि *o jáel karaiachh'*, he goes frequently.

§ 194. IV. INCEPTIVES. In Maithili these are formed with the oblique form of the third variety of the verbal noun. Examples are

कह लागब *kaha* (not pronounced *kah*) *lágab*, to begin to speak.

दीम लागब *dia lágab*, to begin to give.

मारै लागल *márāi lágul*, he began to beat.

बाघ खाए लागल *bágh kháe lágal*, the tiger began to eat.

#### C. Compound verbs formed from the present participle.

These are, as in Hindi, Continuatives and Staticals. Examples are ;—

#### § 195. I. CONTINUATIVES.

लिखैत जाएब *likhait jáeb*, to continue writing.

पढ़ैत जाएब *parhait jáeb*, to continue reading.

बोलैत जाएब *bolait jáeb*, to continue speaking.

जाइत रहब *jáit rahab*, to continue going.

पहैत आएब *pavait áeb*, to go on finding.

पानि बहैत जाइच्छि *páni bahait jáiachh'*, the water keeps flowing away.

नदी केर धार बहैत रहैच्छि *nádi ker dhár bahait rahaichh'*, the stream of the river keeps flowing on.

§ 196. II. STATICALS.

करैत चलब *kanait chalab*, to go along crying.

गवैत आएब *gavait áeb*, to come singing.

एक स्त्री गवैत आवैच्छि, *ek strí gavait avaichhal'*, a woman was coming singing.

§ 197. D. Other compound verbs.

I. The following idiom with the Past Participle, making quasi statical verbs may be noted,

पानि बहल जाइत अछि *páni bahal jáit achh'*, the water keeps flowing away.

एक बाघ पड़ल फिरैच्छि *ek bágh paral phiraichhal*, a tiger was prowling about.

In connection with this note that the phrase चला जाना *chalá jáná*, “to go away”, so common in Hindí, has no counterpart in Maithilí, the Intensive compound being used instead.

II. The Maithilí equivalent to the Hindí ले आना *le áaná*, to bring, is आनब *áanab*, and to the Hindí ले जाना *le jáná*, to take away, is the anomalous लेने जाएब *lené jaeüb*.

## PART IV.

## INDECLINABLES.

## CHAPTER XVII.

## ADVERBS, PREPOSITIONS, AND CONJUNCTIONS.

§ 198. Henceforth I shall not transliterate. It was necessary to do so in the case of verbs, but Indeclinable words, as a rule, show their own pronunciation.

The following lists of ADVERBS have been collected.

## § 199. I. ADVERBS OF TIME.

तत्काल	<i>Now.</i>	सबेर	
तत्त्विका	<i>Then.</i>	प्रातःकाल	<i>Early, at dawn.</i>
काखन	<i>When?</i>	अखुख	
कात्तिका		भोर	
जाखन	<i>When.</i>	कदाचित	
जात्तिका		कदापि	<i>Perhaps, sometimes.</i>
जाह	<i>Today.</i>	काहिको	
जाविह	<i>Yesterday, tomorrow.</i>	निदान	
जाह कारिह	<i>Now-a-days.</i>	अन्त	<i>At last.</i>
परस्त	<i>The day before yesterday, or the day after-tomorrow.</i>	अन्तकाल	
		बेदिबेदि	
प्रतिदिन		बारंबार	<i>Often.</i>
अनुदिन	<i>Every day.</i>	शीघ्र	<i>Quickly.</i>
समंदिन		तारकाल	
सदा	<i>Always.</i>	तत्त्वज्ञ	<i>Instantly.</i>
सर्वदा		पश्चात्	
निव	<i>Continually.</i>	पाक्षा	<i>Afterwards.</i>
		पेदि	<i>Again.</i>
		एकबेदि	<i>Once.</i>

## § 200. II. ADVERBS OF PLACE.

एतय	<i>Here.</i>	तेज्जर	<i>Thither.</i>
ज्वीतय	<i>There.</i>	सगपास	<i>On all sides.</i>
कातय, कहाँ	<i>Where?</i>	समीप	<i>Near.</i>
जातय, जहाँ	<i>Where.</i>	शहिकात	<i>On this side.</i>
तसय, तहाँ	<i>There.</i>	ज्वीहिकात	<i>On that side.</i>
एहर	<i>Hither.</i>	सर्वत्र	<i>Everywhere</i>
ओहर	<i>Thither.</i>	समठाम	
केहर	<i>Whither?</i>	पार	<i>Across.</i>
जेहर	<i>Whither.</i>	निकट	<i>Near.</i>

## § 201. III. ADVERBS OF MANNER.

अकर्मात्	<i>Accidentally.</i>	दृश्य	<i>In vain.</i>
अचक में		व्यर्थ	
अति	<i>Very.</i>	नाहक	
पृथक	<i>Separately.</i>	एना	<i>Thus.</i>
पराक		कोना, कोन तरहे	<i>How?</i>
भाटपठ	<i>At once.</i>	जेना, जै तरहे	<i>As.</i>
भाटद		तेना, तै तरहे	<i>So.</i>
तथापि	<i>Nevertheless</i>	सत्य	<i>Truly.</i>
तैसो		सहज, सहजे	<i>Gratis.</i>
यथापि	<i>Although.</i>	सहज में	
जैसो		इत्यादि, इत्यादि	<i>Etcetera.</i>

## § 202. IV. ADVERBS OF AFFIRMATION AND NEGATION.

है Yes.	नहिँ
निश्चय Certainly.	
गिरजन्देह Doubtlessly.	
अवश्य Necessarily.	जरु No, do not.

## § 203. The following are examples of COMPOUND ADVERBS.

कहियो कहियो Sometimes.	चौर कतज Elsewhere.
नज़ँ नहँ	कतहु नहिँ Nowhere.
सुखे सुखे } Gently.	एतय धरि Hitherto.
एखन धरि Till now, yet.	नहिँ तँ If not, else.
कहिया धरि } Till when?	कहियो न कहियो Sometime
कखन धरि } How long?	or other.
कहियो नहिँ Never.	कतहु न कतहु Somewhere
दुनुदिश On both sides, all	another.
round.	जखन न तखन now and then.
एहन ओहन Indifferently.	एना ने० एना Somehow or
जैर कहियो Whenever.	other.

## § 204. The following are examples in which adverbs take the signs of cases after them.

एखनुक बेरि नीक छैक Now is the best time. (Lit, The time of now is good).

तहिया सँ आइ भेट भेल अहि I have not seen you since then till today. (Lit. From that time today a (first) meeting has occurred.)

निदान कँ ऐलाह At last he came.

अनन्तकाल में आन भेलैन्ह *At length he came to his senses.*

ओ आइ के कालिह कहैत छयि *He puts off from today to tomorrow. (Lit. He calls tomorrow today.)*

#### PARTICLES OF EMPHASIS.

§ 205. These are तो and ही or हीै, *only, even*, and औ and ज़ or ज़ै, *also, even*. They are always used enclitically, and when any of them is added to a word ending in आ, that आ is omitted. Examples, इमरौ *mine only* (इमर + हीै), or *me only* (इमरा + हीै); इमरै or इमरज़ *mine also, or me also*. उतर, *a reply*, उतरौ, *even a reply*. अपनज़, *even one's own*.

#### PREPOSITIONS.

§ 206. The following is a list of the more usual Prepositions.

आगँा *Before.*

साक्षात् *Before.*

पाछँ *Behind.*

लेल *For, on account of.*

ऊपर *Above.*

विनु, बिनाै *Without, Except.*

नीचँ *Beneath.*

बाहर *Out.*

भीतर *Within.*

संग *With.*

संसुख }  
सोभाँ } *Facing.*

The above all govern the genitive case.

#### CONJUNCTIONS.

§ 207. The following are the more useful.

आओर or ओ *And.*

की...की *Either...or.*

कि *That.*

परंतु *But.*

ओै *Else, even.*

योै *If.*

तँ *Then.*

§ 208. INTERJECTIONS, see § 24. Others as in Hindi.

## ADDENDA ET CORRIGENDA.

### INTRODUCTION.

I withdraw the remarks on Page 2 concerning the tract over which Maithilí is spoken. In Champáran a form of Bhojpúrí is spoken, with a strong Maithilí tendency, but not sufficiently strong to entitle me to class the language as a sub-dialect of the latter. We must therefore deduct the figures for Champáran from the foot note, but at the same time we must add the figures for the whole of South Munger and South Bhágalpúr, for the Barh Subdivision of Patna, and for part of Púrníyá, where subsequent investigations have shown me that Maithilí in greater or less purity is spoken.

The corrected figures, therefore, for the foot note will run as follows.

Muzaffarpúr	...	...	...	23,15,267
Darbhágá	...	...	...	21,03,337
Munger	...	...	...	18,16,894
Bhágalpúr	...	about	...	20,00,000
Arariá Sub-division of Púrníyá	...		...	3,05,040
Barh	„	Patna	...	2,47,076
<hr/>				
<b>TOTAL,</b>				<b>87,87,614</b>
<hr/>				

§ 5. This Grammar went to the Printer more than a year and a half ago. When the manuscript was despatched, with the exception of Mr. Beames' notes on the Bhojpúrí dialect there was no other philological work from which I could obtain any help regarding the Bihár dialects. Under the circumstances, I purposely avoided mentioning certain facts which I had noticed, but which, mistrusting my own uncorroborated ear, I thought demanded consideration and reflection before stating. One of these, thanks to Dr. Hœrnle's Gaudian Grammar, has since become one of the commonplaces of Eastern Hindí Grammar. I allude to the existence of the short vowels ē, ö, ë, and å. These vowels have no symbol in the alphabets of Bihár, being represented like their long congeners as follows; ए e or ē, ओ o or ö, आ ai or ë, औ au or å. The fact is, that just as the simple

vowels have each a short and a long form viz: *a* and *ā*, *i* and *ī* &c, so also the diphthongs have each a short and a long form, viz: *ɛ* and *e*, *ɔ* and *o*, *ai* and *āi* and *au*. Instances of these short diphthongs will be found in § 167 (note); and as diphthongs are liable to exactly the same rules as regards shortening as the simple vowels, the rules in § 148 apply to them also. Hence, subsequently to § 167, I have marked short diphthongs wherever they occur. Note that the words एहि, this, and ओहि, that, (§§ 85 & 86) are pronounced *ɛh'* and *ɔh'*.

The rules as regards shortening of vowels and diphthongs in verbal inflections have been given by me in § 148; but another important rule, first given by Dr Hœrnle, for the shortening of vowels and diphthongs in words other than verbs, must be given here. As adapted to this Maithili Grammar it is as follows :

(1) As regards आ *a*, this vowel is always shortened if it comes in the antepenultimate syllable or earlier in a word. Thus in the word चाउर *chāur*, rice, the *a* is long, because *a* is only in the penultimate syllable; but the longer form (see § 17) is चउरुआ *chaūruā* (or contracted चौरुआ *chauruā*) in which the *a* is short, as it is in a syllable earlier than the antepenultimate. Again there is रामा *Rámā* a proper name, in which the first *a* is long, but in the vocative it is रम्बा *ram'vā*, in which the first *a* is shortened, it being in the antepenultimate syllable.

(2) As regards other vowels and diphthongs they are liable to be shortened in the antepenultimate only if a consonant, which is not euphonic य *ya* or व *wa*, follow. If, however, in a syllable earlier than the antepenultimate, they are liable to be shortened no matter whether a consonant or a vowel follow. Thus ओ *o*, this, makes its genitive ओकर *okar*, with a long *o*, but its accusative is ओकरा *ok'rā* with a short *ɔ*, as this *ɔ* falls in the antepenultimate and is followed by a consonant. So also the *ɛ* in नेनिआ (see § 34) *nēniā* is short.

In counting syllables for applying this rule, it must be remembered that a final silent consonant (see § 7) must not be counted a syllable, as it is counted in § 148. Thus ओकर *okar* is only two syllables, while ओकरा *ok'rā* is three syllables.

There is only one exception to this rule,—it is that the final syllable ए *ɛ* of the instrumental case is not considered as part of the word, but as a separate word. Hence we have पानिएँ *pániɛ̄*, and not पनिएँ *paniɛ̄* with the *a* short. The word, however, though written *pániɛ̄* is pronounced *paniɛ̄* with the *a* short.

§ 70. An optional form of the instrumental singular of **ਤ** *t*, "this", is **ਏ** *ē*. I have not met any corresponding form for **ਓ** *o*, "that".

§ 85. For **ਏਹ** *ēh*, **ਏ** *ēh* and **ਏਹ** *āh* are sometimes used.

§ 86. Similarly for **ਓਹ** *ōh*, we find **ਓਹ** *ōh*, and **ਓਹ** *āh*.

§ 104. NOTE, as to spelling, that verbal forms containing **ਏ** *ai*, are frequently written with **ਏ** *ai*. Similarly verbal forms in **ਓ** *au* are frequently written with **ਓ** *au*. So that **ਦੇਖਿਤ** *dēkhait* is sometimes written **ਦੇਖਿਤ** *dēkhait*, and **ਦੇਖਿਅ** *dēkhiau*, sometimes **ਦੇਖਿਅ** *dēkhiau*.

In poetry **ਏ** *ai* when final is frequently written **ਅ** *ay*: e.g. **ਦੇਖਿਏ** *dēkhiai* is written sometimes **ਦੇਖਿਅ** *dēkhiau*.

§ 111. I have omitted a common form for "he is", **ਅਹ** *ah*. No other forms from this root are, so far as my experience goes, in use.

§ 117. Add present participle **ਅਹੈਤ** *achhait* "existing"

§ 132. The forms of the prospective conditional may also be used for the imperative, and *vice versa*.

In poetry the prospective conditional is very commonly used as a simple present. When this is the case, the third singular non-honorific may have also the following additional forms, **ਦੇਖ** *dekh*, **ਦੇਖੇ** *dekhe*, **ਦੇਖੁ** *dekh'*, **ਦੇਖੈ** *dekhai* (or **ਦੇਖਾ** *dekhay*), and **ਦੇਖਏ** *dēkhāi*. So also in intransitive verbs.

§ 133. 3rd Future Hon.—An optional form for this person is **ਦੇਖਥੁ** *dēkhath'*, frequently, however, written **ਦੇਖਥਾ** *dēkhathā*.

§ 167. *Past Tense*.—The use of the diphthongs *ai* and *au* in this tense is regulated by the following rules.

(1) Transitive verbs (including causals) generally take *au*, and so also does **ਗਾਏ** *gāēb*, "to sing". Hence we have in the first person **ਪੈਲਾੜ੍ਹ** *paulah'ñ*, "I obtained", **ਗੈਲਾੜ੍ਹ** *gaulah'ñ*, "I sang", **ਚਾਹੈਲਾੜ੍ਹ** *charhauhah'ñ*, "I caused to ascend". The past participles of these verbs are **ਪਾਚੀਲ** *pāol*, **ਗਾਚੀਲ** *gāol*, and **ਚਾਹੀਲ** *charhāol*. The principal exception which I have met is the verb **ਖਾਏ** *khāēb*, "to eat", which makes its past tense **ਖੈਲਾੜ੍ਹ** *khailah'ñ*, and its past participle **ਖਾਏਲ** *khāēl*: the form **ਖਾਚੀਲ** *khāol*, I have, however, met, once or twice, though said to be incorrect.

(2) Intransitive verbs as a rule use the diphthong *ai*. Thus **ਅਹਾਏ** *aghāēb*, "to be satisfied", *past part.* **ਅਹਾਏਲ** *aghāēl*, and its 1st pers. past, **ਅਹੈਲਾੜ੍ਹ** *aghailah'ñ*, "I was satisfied", so also **ਘਰਡਾਏਲ** *ghab'rāēl*, "confused," **ਆਏਲ** *āēl*, "come", and **ਹਾਫ਼ਾਏਲ** *hā'farāēl*, "agitated", from the intransitive verbs **ਘਰਡਾਏ** *ghab'rāēb*, **ਆਏ** *āēb*, and **ਹਾਫ਼ਾਏ** *hā'farāēb* respectively.

§ 189-3. The verbal noun (oblique form in **ਏ** *ā*) of the verbs **ਦੇਵ** *deb*, to give, and **ਲੇਵ** *leb*, to take, inserts an **ਅ** *ā*, thus, **ਦੇਸੇ** *demāi*, **ਲੇਸੇ** *lemaī*, **ਦੇਸਿਕ** *demāik* &c. Verbs whose root ends in **ਤ** *t*, insert a **ਵ** *v* in this form: E.g. **ਪਿਬੋਵ** from **ਪਿਆਬ** *piab*, to drink.



See § 4 APPENDIX N<sup>o</sup>1.

*Table shewing the various alphabets used in Mithila.*

Devanagari	Magni	Kayanthi	Madhuli	Hayathi	Madhuli	English Transliteration
मग्नि	कायन्थि	माधुलि	हायाथि	माधुलि	English Transliteration	English Transliteration
मग्नि	कायन्थि	माधुलि	हायाथि	माधुलि	English Transliteration	English Transliteration
मग्नि	कायन्थि	माधुलि	हायाथि	माधुलि	English Transliteration	English Transliteration
मग्नि	कायन्थि	माधुलि	हायाथि	माधुलि	English Transliteration	English Transliteration

\* The semi vowel  $\alpha$  is not used by Kayasths in writing Maithili, the vowel  $\varepsilon$  being substituted for it.



*See § 4 APPENDIX N<sup>o</sup>1.*

*A Sanskrit Sloka written in the three characters  
of Mithila.*

अस्माक्यात्मीयताविद्मिद्मेवास्मद्दृश्यते ॥  
दपालुरपियलुक्ष्यानास्मद्दुःखंजिह्विग्निः ॥१॥

अस्माक्यात्मीश्वरामीद्मेवासीश्विशीश्वरैः ।  
दपालुरपीणत्वीर्मोनास्मद्दुःखंदीदीप्येतीः ॥१॥

*The Kayathi character is not adapted for writing  
Sanskrit. It has no form for short medial i, and  
has no semivowel ya.*

अस्माक्यात्मीयताविद्मिद्मेवास्मद्दुःखते ॥  
दपालुरपियलुक्ष्यानास्मद्दुःखंजिह्विग्निः ॥१॥

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## E R R A T A.

In spite of great care, the following errors of the press, which are owing to the difficulty experienced by the printer in printing an entirely foreign language, have been detected. The necessary corrections should be made, as some are important. They are printed on one side only of the paper so that each correction can be cut out and pasted in the proper place in the body of the work.

FOR	READ.
P. 5 L. 2 from bottom	Bengálí
,, 7 „ 3 from top	ঁ
,, 16 „ 3 from bottom	ঁ
„ „ Foot Note	Usually
„ 20 The last three lines should be	Usually*
S. চিরংজীবিন् chirañjīvin	চিরংজীবিনি chirañjībini.
M. চিরংজীবী chiranjibí	চিরংজীবিন chirañjībin'.
or চিরংজিব chirañjib	or চিরংজীবি chirañjib'.
P. 21 L. 2 from bottom	mándá
„ 22 „ 2 from top	(suddh)
„ 23 „ 5 „	which is
„ 24 „ 19 „	তোঁৰ
„ „ „ 23 „	মুৰৰ
„ 27 Foot Note	তাঁৰ
„ 32 1	লীকনি
„ 36 4 from bottom	janika
„ 43 11 from top	saah
„ „ 6 from bottom	ki ? what,
„ „ Last line	and কী ki, what ?
	কী ki, what ? and কেও keo, any one, some one.



P. 44 L. 5 from top *omit* कोओ *keo*, any one, some one, becomes कोनो *kono*.

„ „ „ 9 after “कोन *kon*” *insert* “and कोओ *keo*, any one, some one, under similar circumstances always becomes कोनो *kono*.

	FOR	READ.
„ 45 „ 5 from top	<i>lotd</i>	<i>lotá</i>
„ „ „ 16 „	<i>amot</i>	<i>amot</i>
„ 46 „ 2 from bottom	Likenses	Like ness.
„ „ „ „	like what	like what?
„ „ „ „	like the same	like that.
„ „ Last line	how much	how much?
Numerals. pp. 47—49.		

२० वीस	२० बीस
२४ चौबीस	२४ चौबीस
२६ छब्बीस	२६ छब्बीस
६४ चौंसठि	६४ चौंसठि
६५ पौँसहि	६५ पौँसहि
६५ पंचानवे	पंचानवे
६८ अँठानवे	अँठानवे

P. 50 L. 15 & 16 from top	section	
„ „ „ 6 from bottom	it has	the verb has
„ 52 „ 11 from top	अव	अव
„ „ „ 12 „	ऐत <i>ait</i>	० ऐत - <i>ait</i>
„ „ „ 14 „	० अल <i>al</i>	० अल - <i>al</i>
„ 53 „ 9 „	CHAPTER VIII.	omit.
„ 54 „ 4 „	<i>chah</i>	<i>chhah</i>
„ „ „ 6 from bottom	ओ	ओ
„ 55 „ 3 from top	क्षैङ्खि	क्षैङ्खि
„ „ „ 8 from bottom	थिकैं <i>thikaiñ</i>	थिकैं <i>thikai</i>
„ 62 „ 2 & 1 from bottom	देखहिं <i>dekhāh'ñ</i>	देखहिं <i>dekhāh'ñ</i> or देखहिं <i>dekhāh'ñ</i>



	FOR	READ.
P. 63 L. 6 from bottom	देखितहुँ	देखितहुँ
„ 66 „ 4 from top	देखित	देखिते
„ 70 „ 18 „	dehal'kai	dekhāl'kai
„ 72 „ 3 from bottom	देखलथीन्हि	देखलथीन्हि
„ „ „ „	dekhāl'thīn'	dekhāl'thīn'
„ 77 „ 2 from top	देखल	देखल
„ 85 „ 1 „	sut liaik	sut'liaik
„ 89 „ 4 from bottom	ए	°ए
„ 92 2nd line of footnote 2. Fut.		1. Fut.
„ „ „ 8 from top	or पाएल pāēl,	omit, but see addenda.
„ 95 „ 10 „	euphonic	omit.
„ 99 „ 5 „	हीइतज्ज	होइतज्ज
„ 100 „ 10 from bottom	bajāēb	bajāēb
„ 101 „ 4 „	after chhorab, insert or छाडब chhārab	
„ „ „ 1 „	after arāēb insert, or आडब árab	
„ 107 „ 1 „	after jāēb insert or लेले जाएब lelē jāēb	
„ 109 „ 3 from top for औतय	read	ओतय
„ „ „ 6 „	औहि	ओहि
„ 110 „ 15 „	औहन	ओहन





